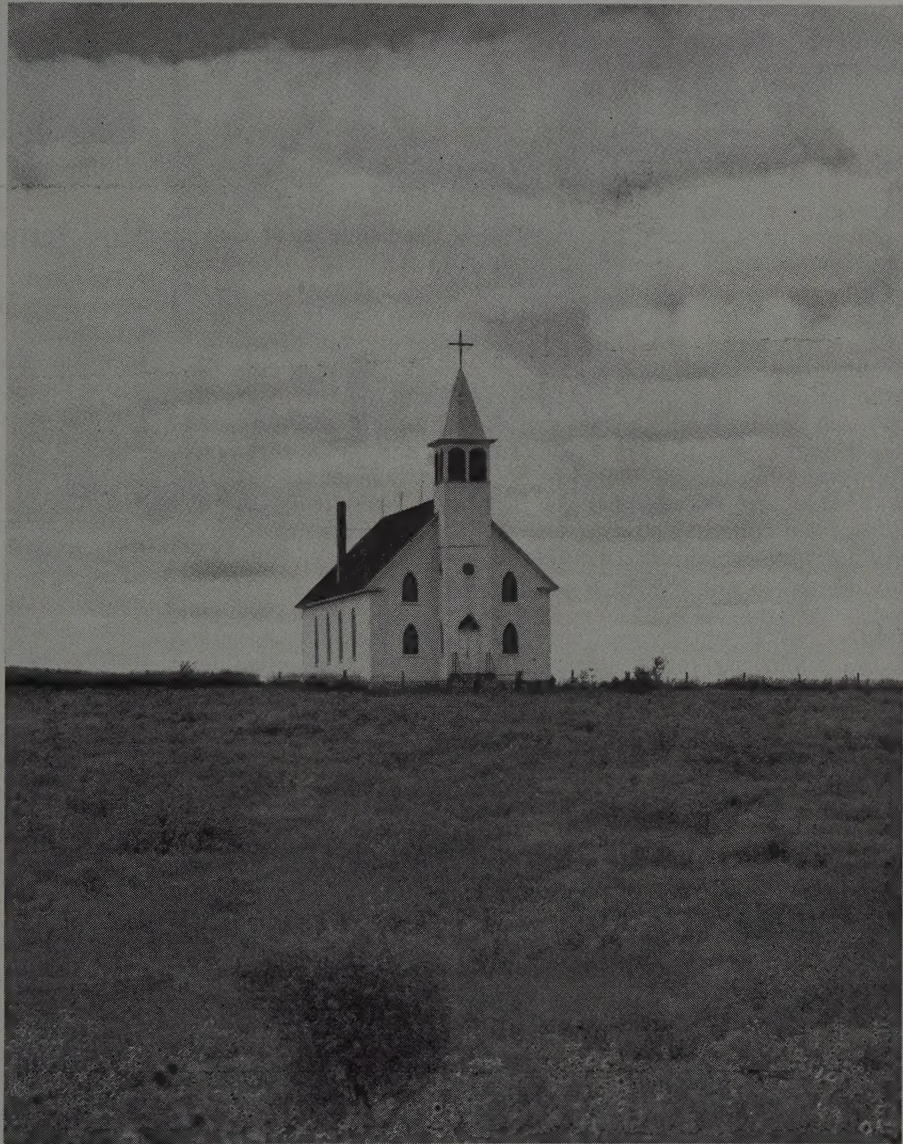


The LUTHERAN



A SENTINEL OF RIGHTEOUSNESS

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THOUGHT PROVOKING PARAGRAPHS

By Vice-President Wallace

I AM convinced that the world was meant eventually to be one world and to be a peaceful world. The existence of the airplane and of modern methods of communication makes it certain that sooner or later the world will be one. The principles which must be observed in building a world of peace are very similar to those which were used in building the United States of America. Our whole history has been one of working out, in many forms and in many ways, a practical compromise between liberty and unity.

Democracy is the only form of government which harmonizes fully with the religious principles of the Bible—the only form of government which can carry out the supremely religious function of binding free men together. Even in democracy, for free men to be bound together in unity, there must be mutual tolerance, educational and economic opportunity for everyone, and a religious appreciation of the significance of the individual human soul in its relationship to the general welfare.

—From a "Message to American Soldiers, Sailors, and Marines."

By T. A. Kantonen, Hamma Divinity School

Let us recognize this fundamental Christian truth which in our day has found a convincing spokesman in Stanley Jones: the Kingdom of God is not an idle dream, a bit of loose wishful thinking; it is life's truest and deepest fact. We are not asked to build God's Kingdom but to acknowledge it and proclaim it and build *upon* it. The Kingdom is already built from the foundation of the world. It is built into the constitution of life. Life is so constructed that only by obeying Christ will it work. We may defy Him or ignore Him but not with impunity. It is like defying the law of gravity. You can defy that law by jumping from the top of the Empire State Building. The law of gravity will not argue with you, but you will succeed only in destroying yourself. Try running life on unchristian principles. Use hate instead of love and you will only poison yourself and your surroundings. Use worry and anxiety instead of cheerful trust in God and you will get only gray hair and wrinkles and a cranky disposition. Try cheating God and you will only prove yourself a moral imbecile.

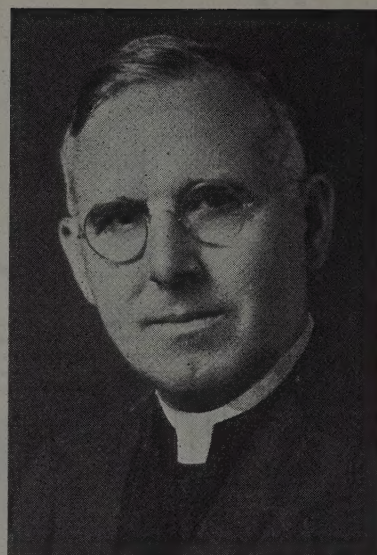
We have not yet learned this lesson. We have been gradually changing from a Christian nation into a pagan one. Indeed, numerically Christians are already in the minority, for of our one hundred and thirty-one millions of people seventy-five million are unchurched. Between 1930 and 1940 for the first time in our history the increase of population exceeded the growth of the Church. We have squandered our heritage, we have wasted our substance in riotous living, but we are not yet ready to leave the pig-trough and return to the Father's house.—From a Radio Address over WCAL.

EDUCATION FOR VICTORY

Resolved, that this Council* express its conviction that all pupils should remain in high school until eighteen years of age or graduation in order that they may benefit fully from preinduction training preparing them for such military, industrial, and other essential services as they may be called upon to perform; in order that they may have the benefit of parental care and counsel as long as possible; and in order that they may be as socially and physically mature as possible before being exposed to the adult world in these most critical and disturbing times, and further that this Council, individually and collectively, exert every effort to maintain for these pupils the rights and privileges of childhood, and further that this Council, individually and collectively, pledge itself to bring about so far as possible the adjustments necessary to give the most appropriate training to these youth.

—Official Biweekly of the U. S. Office of Education.

* National Council of Chief State School Officers.



President Emil E. Fischer, D.D.

Ministerium's President

DR. EMIL E. FISCHER has been chosen by the executive board of the Ministerium of Pennsylvania to serve as president of synod until September 1. He succeeds Dr. E. P. Pfatteicher, whose death occurred January 9.

Synod will elect a president for a full term at its session in May. Dr. Fischer accepted the *ad interim* election on condition that he will not be asked to be a candidate for the presidency at that time.

Dr. Fischer is a member of the faculty of the Philadelphia Seminary. He was born in Philadelphia in 1882. His early school days were spent in Elizabeth, N. J. He was graduated from Rutgers University in 1904 and from the Philadelphia Seminary in 1907.

In 1907 Dr. Fischer was ordained by the New York and New England Synod. His first pastorate was at Holy Trinity Church, Brooklyn, N. Y. From 1913 to 1920 he was pastor of Christ Church, Allentown, Pa., and since 1920 has been at the Philadelphia Seminary. At present he is professor of systematic theology.

Distinguished service to the United Lutheran Church has marked Dr. Fischer's career. He served for twelve years as a member of the Board of Foreign Missions, retiring in 1942. He is a member of the Common Service Book Committee. As a

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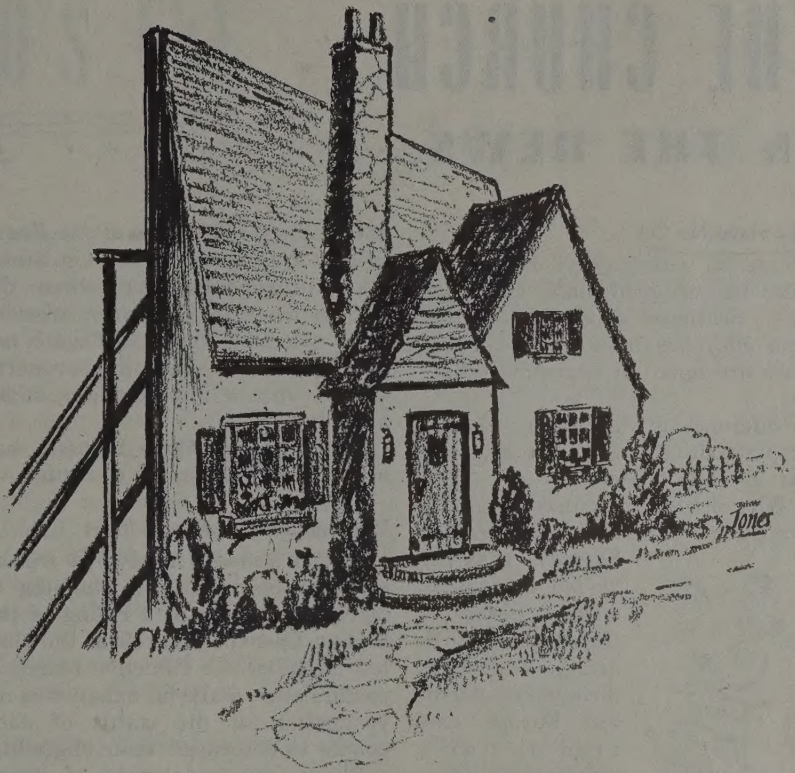
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MOSTLY FRONT

PERHAPS one libels the architecture of buildings in early American towns which had "two-story" fronts and one-story backs. In our youth, which was spent in a part of the continent where wood was the commonly used building material, structures occupied by stores and shops very frequently presented high rectangular facades to the street by which the height and shape of the back of the building were concealed. By and by this sham was applied to people whose outward appearance promised more than could be realized. Thence came the phrase, "putting on a front." Three motives come easily to mind, namely, deception, decoration, and disguise, and determine the right to approval or censure. Honesty and fair dealing are involved.

The qualities of beauty and symbolism are sometimes classified among non-essentials, but since both these attributes have merit in themselves, their correct employment is desirable. The decorative in architecture, in the furnishing of a home, a church, or a place of public assembly could be omitted if nothing more than a shelter or a meeting place is desired. Christians gathered in our Lord's name are empowered with all the gifts of the Spirit available for the company of believers, even though they meet in the home of a fellow believer or in a barn or under a tree. Even the burial places of the dead were sacred when persecution drove the Christians into hiding. But it is a proper impulse on the part of Christians to add beauty to the place of assembly for worship.

One must keep to the facts and to properly derived principles in judging current fashions of adornment. The deliberate, conscious, evil-intentioned employment of elaborate costumes; the resort to cosmetics, to stimulants, and to forms of direct misrepresentation; these are "putting on a front" to hide the true nature of an enterprise, of an association, or of a way of life, and are evil. By their fruits one learns the wisdom of avoiding such practices.

THE CHURCH

IN THE NEWS

By G. Elson Ruff

They Have No Oil

FUEL oil rationing in the eastern states has crippled many congregations. Scattered reports show that some churches have closed, and many are open on part-time schedules.

Preference in distributing the inadequate supply of oil has of course been given to homes.

"Why should the church be closed because it cannot be adequately heated?" asks the *Living Church*.



"For centuries Christian cathedrals and churches throughout northern Europe carried on daily schedules of services in the coldest

winters without benefit of artificial heating. . . . Churchmen are not sissies, and it will not do them any harm to have to undergo some of the inconveniences that their ancestors did in the practice of their religion."

In St. John's Episcopal Church, Milwaukee, the congregation sat through the service on January 10 with the temperature in the church at fifty degrees. The rector says the Sunday program will be continued, heat or no heat.

Dr. Frank Jennings, executive secretary of the Massachusetts Council of Churches, protests against restricting oil for schools and churches while restaurants are open for the sale of liquor seventeen hours a day, six or seven days a week.

Petroleum Administrator Harold A. Ickes recently announced that new fuel oil regulations may give churches higher rating.

Swedes Resume in Ethiopia

TWENTY-FIVE missionaries from the Church of Sweden are about to resume work in Ethiopia. When the Italians conquered that land, the Roman Catholic Church took over all missions.

The Rev. Martin Nordfeldt, who is now working in Tanganyika, was

one of the missionaries of the *Evangeliska Fosterlandstiftelsen* in Ethiopia. He reported that when the Italians came the Lutheran missionaries who had to get out were not allowed to take along any property except what a few suitcases might contain.

The Emperor, Haile Selassie, has invited the Protestants to return.

Tightening Up Marriage Rules

NOTICE a month in advance will be required of couples planning to marry, according to a ruling of the Roman Catholic Church in the Boston Archdiocese. Effective March 1, pastors must make an exhaustive investigation of the status of each couple to determine their eligibility.

Banns (announcement of intention to marry) must be published for three successive Sundays from the pulpit of the church in every parish in which either party to a marriage has lived for at least six months since his fourteenth birthday.

Pastors will be required to obtain written, documented case histories of those planning to marry, including proof of baptism and confirmation as well as authentic records of previous marriages, reports *Religious News Service*.

German Church Criticized

CHURCH leaders of Germany deserve praise for their bold defense of their religious liberty. But that is not enough, says Dr. William Temple, archbishop of Canterbury.

Speaking at the German Lutheran Church in London on the birthday of Martin Niemoeller, Dr. Temple said that the protests made by Catholics and Protestants in Germany have been only in self-defense, not on "behalf of outraged justice and brotherly love."

"There has been a protest from the Protestant bishop of Wurttemberg against the suppression of Christian literature and threats to abolish the rite of confirmation," he said. "There has been no protest, so far as we know, against such crimes as the at-

tempt to exterminate the Poles or the horror of the massacre of Jews.

"What is at stake is not merely the survival of an ecclesiastical institution, but the capacity of Christian fellowship to give fearless testimony to Christian truth."

Chapel in Three Days

Newsweek tells how a church has just been constructed without violating WPB limitations. It is the Chapel of Peace, a Missouri Lutheran church in Inglewood, Calif.

The congregation learned a few months ago that it could buy a \$1,500 lot for \$250. The California Shipbuilding Company persuaded 25 of its workmen to give three successive Sundays to the job. Materials for the 22 x 50 foot chapel cost \$350.

To those who complained about the work being done on Sunday, Pastor Edmund G. Krueger said that "working on our church was the most religious thing a lot of these men had ever done in their lives."

New Congregations in Wichita

A WAR boom in Wichita, Kansas, has brought many new people to town. The churches are doing something about it. Five new Protestant congregations have been organized, and nine others have employed assistants to their pastors to meet the new situation.

One new church has been built. One congregation is meeting in a government building in a new federal housing unit. Three have been organized in schoolhouses, one Methodist, one Church of Christ, and one Missouri Synod Lutheran.

God's Gallon

THE Rev. Alfred Loring-Clark, rector of St. John's Episcopal Church in Memphis, proposes to his parishioners that every church member use the first gallon of gasoline from every ration coupon for coming to church. As in days when farmers devoted an acre of land to producing for the church, call it "God's gallon."

IN THE WORLD'S EYE

By Julius F. Seebach

Pastors, harried by the growing multiplicity of their tasks, will be quick to sympathize with Bishop Batty of Fulham, England. Due to some mysterious arrangement of the past, Bishop Batty has all the Anglican churches of northern and central Europe in his diocese, just as the Bishop of London still claims (nominally) the oversight of all Episcopal churches in the United States from the existence of that right in colonial days. Bishop Batty's field therefore presumably includes the internment camps in Germany and Poland, and for that reason involves care of the thirty-seven British Army chaplains now in those camps. The good Bishop manages to broadcast a shortened form of the Anglican service, together with a brief sermon, to these camps, and has been gratified to learn that it has been heard as far away as Kiubishev, Russia's temporary capital. Bishop Batty wants to visit these internment camps because the imprisoned chaplains have prepared classes for confirmation among the internees that need the Bishop's blessing and reception. He has asked Nazi permission to visit his interned flock in person, but is still waiting.

The Gradual disclosure of French conditions in North Africa is not calculated to boost the spirits of the home front. The initial dramatic conquest of French territory there gave the whole world a wrong impression of the real situation. The prompt collaboration of Darlan carried with it an uneasy suspicion, which the assurances of "a temporary political emergency" did not remove. The relief felt over Darlan's death disappeared almost at once over the plot uncovered by Giraud, which was intended to establish an open season for assassination. Slowly it is being revealed that there are all sorts of French office holders in places of power to make trouble, and these are not being removed or rendered powerless. There are many

whose practical outlook is that of the "new order." Many others are Vichy appointees whose acceptance of the Americans and British is only lip service. There are many more whose offices are disposable to the highest bidder, as numerous reported acts of treachery have disclosed. People at home cannot know what is best to be done on the spot, but they are willing to accept any co-ordinated United Nations action—if there is action. On the whole, however, they think there is reason for a larger, more authoritative, part to be handed over to General de Gaulle, seeing that he is credited with actively representing 30,000,000 of the French.

Beauty Treatment finds strange places in which to advance its interests; strangest of all, it seems, in munitions plants. Sir David Munro, Britain's Chief Medical Officer to the Ministry of Supply, but nevertheless a mere man, is responsible for one large-sized expansion of beauty treatment. He noticed that in the TNT factories the yellow explosive was discoloring and damaging the skin and hair of the women operatives. Knowing (to quote him) that "beauty is woman's dearest possession," he instituted hundreds of experiments to overcome the harmful effects of their labors. Now cosmetics are provided free for all workers. Before the women start to work they are required to remove all silk or rayon underwear and stockings; don flannel suits, also supplied by the government; cover their hair with all-inclusive dust-sheets, and then apply the lotions, creams and powders under expert supervision. This service has greatly increased the work output. The health of the women in all factories is looked after by a corps of 1,500 women doctors.

The Wisdom of the East is being offered, in the person of Sadhu (Holy Man) Swami Nirmalanand, to direct, by planetary predictions and influences, the more materialistic West toward the promise of an

early peace. The Swami says that as a result of numerous horoscopes which he has cast (he doesn't say whose) he is able to predict planetary influences which, if accepted by the warring West, will bring peace in April. If, however, the influences should be passed up, the war will last a long time. The Swami's self-recommendation is that he has wandered over most of India and the remote by-paths of the Himalayas seeking truth; his predictions sound more like the result of purposeful walking along diplomatic highways. However, his prediction is professedly reinforced by a reputed horoscope issued independently by four different "sadhus" and "gurus" more than 300 years ago. They are said to have predicted this present war exactly for 1939, and added that it would end in the 2,000th year of a Hindu calendar they were supposed to be following. We are gravely informed that the 2,000th year is due now within six months. Remarkable how opportunely these predictions are disclosed!

England's Board of Education has learned a valuable lesson through the widespread devastation caused by earlier bombardments in the congested sections of her great cities. Necessity caused the wholesale evacuation of the children. Common sense compelled arrangements for the continuance of their education, if only to keep them out of mischief. From these preparations there developed gradually thirty-six National Camp Schools, situated in rural areas, often covering entire farms. Each Camp School is provided with a hospital, an auditorium for mass meetings and entertainments, dormitories, housing for the entire staff of teachers and directors, and even "tuck shops" (places where the children may purchase sweets and other trifles). The children have benefited so greatly by their removal from their former slum surroundings that the Board of Education intends to continue the project.

Pioneering for Christ in Canada

"Hardship, Industry and Sacrifice Required"

By E. A. TAPPERT, Divisional Secretary, Board of American Missions

THE word *pioneer* comes from the French word *pion*, which means a foot soldier. In army vernacular it means a detachment of soldiers charged with the duty of preparing the way, removing obstacles, building roads and bridges; in general, making rapid progress of an army possible. In our country they are called sappers, or engineers. The term is also applied to men and women who are the first to go into a new country, who under great toil and privation make it habitable, and who prepare it for civilized living. The term implies courage, boldness, hardship, industry, sacrifice.

We have this type of work in mind when we speak of pioneering for Christ. The first pioneer for Christ was John the Baptist, who thus described his mission: "I am the voice of one crying in the wilderness: Make straight the way of the Lord." He was a bold man, a man of dauntless courage, living the primitive life, enduring hardships, preaching incessantly, and finally sacrificing himself in the performance of his duty as a pioneer for Christ. He was the original type of a true missionary.

COURAGE AND ENDURANCE NEEDED

Hardship, industry and sacrifice are the characteristics of our mission work in western Canada. The rigors of the climate, the enormous distances, the primitiveness of general conditions, the poverty of the homesteaders, combine to make the life of the missionary a constant struggle, and tax his courage and endurance to the utmost.

Western Canada is a vast territory; all our states east of the Mississippi River, save one, could be crowded into it. It takes thirty-five hours by express train to travel through it. In winter the temperature goes down to fifty and more degrees below zero, and mountains of snow make transportation almost impossible for weeks. There are very few highways; most of the traveling is over country roads,

which, due to lack of grading and draining, are a constant danger to life and limb. It takes bold men to minister to widely scattered outposts under such conditions, and the hardships which they endure are no less than those suffered by our soldiers on the most difficult fronts. They demonstrate the fact that life is not a cup to be drained, but a measure to be filled.



Homes of a Colonist, Pastors (two center pictures) and a Place of Worship in the Canadian Northwest

Much progress has again been made in adding to the physical equipment of our missions. Economic conditions have somewhat improved, due to a plentiful harvest. This has given the people greater confidence and induced them to undertake needed improvements to church property, which before they had no courage to tackle. Particularly where some aid could be offered as an inducement, the people have responded nobly, and have outdone themselves in their effort to prove themselves worthy of the support.

At Bergheim, Saskatchewan, a beautiful parsonage was erected on a 22-acre plot; the incentive was a \$300 donation, which a kind lady in Reading, Pa., placed at our disposal. The appreciation is great.

PARSONAGES HELP THE WORK

The missionary writes: "The people are indeed thankful for the kind donation. Although it was not nearly half the amount needed for the house, yet it was the start which set them going; it urged them on, for several told me that if the Church gives that much for a parsonage, caring so much for us, then we will do our share and supply the rest. They are very proud of the parsonage; and well may they be. It (the next to bottom picture) is well built. It is small but so well planned that when one enters he would think it was quite large. I am sending you this picture that you may have some idea what has been done with the money. Again in the name of St. Paul's Church I thank the giver for her kindness."

Three more parsonages have been erected, or are in course of construction. The one at Ashern, Manitoba, is being paid for by Grace Sunday school, Kenosha, Wis.; the one at Smeaton, Saskatchewan, was made possible through a \$300 donation from a retired pastor of Lancaster, Pa.; the one at Lundar, Manitoba (Icelandic), is being financed with a \$300 gift from a kind lady in Columbia, S. C. The parsonage at Waldheim, Alberta, owes its existence to a \$250 bequest from a departed friend in Lancaster, Pa., and another bequest in the same amount from the same friend supplied the incentive for the erection of a church building at Hobbema, Alberta, of the same parish.

SACRIFICES FOR THE CHURCH

St. Paul's Gleaners of Columbia, S. C., have undertaken the financing of the church building at Kandahar, Saskatchewan, in the amount of \$500, and a poor widow, a former housekeeper, rejoices in the fact that \$300, which she has saved through the years, will promote a church building at Headlands, Sask., in the spring.

We are truly grateful to these friends, whose substantial gifts have helped us to bring about such gratifying results, and to many others whose smaller gifts have placed us in a position to give quick aid in emergencies, to alleviate distress, and to solve many complex and embarrassing situations. We need these smaller gifts just as much as the larger ones. We would like to assist, for instance, in cases where new means of transportation are needed; it cannot be helped that horses and

buggies and automobiles wear out; in which case the question of replacements is a troublesome one.

We would like to help, for instance, in a case where fire destroyed the garage and stable of a missionary, who not only lost many things he had stored there, but he was severely burned while saving his burning car and his horse. There are numerous instances where quick help is needed and can be rendered only if friends continue to support the cause with their special gifts, as they have done in the past.

Pioneering for Christ is hard work, but it is blessed work. Everyone can have a share in it, even if he is not privileged to march in the front ranks. As our armies in the field would be helpless without a strong home base, likewise our missionaries on the frontier need a home front, with praying hearts and helping hands.

In four conferences the visiting pastors do this work: in two the hospital does it. In one nothing is done.

• "What is your procedure with unchurched Lutherans?"

In three conferences, the pastor living nearest the home residence is notified of the patient's presence and home address. In three conferences nothing is done. The Danville Conference reports that catechetical instruction is given whenever possible.

• "Do you leave tracts with your patients? What tracts do you use and where do you get them?"

All but one conference does use a tract ministry in hospital work. Three conferences report the use of *The Message for the Day*, while an equal number use *Light for Today*. Other suggestions include publications from the "Church World Press," the "Morehouse Publishing Company," and the use of our Lutheran *Quest*.

• "Do you use calling cards which indicate the business of the visiting pastor to the patients?"

Four conferences replied in the affirmative; three in the negative.

• "Do you make provision for emergency calls from the hospital?"

Six conferences do, one does not. In all cases in which provision is made the calls are placed by the hospital staffs.

• "Do you keep a record of patients visited within a given hospital?"

Four conferences do not: three do.

In times such as these through which we are passing the problem of the hospital patient has become even more acute, due to a shortage of pastors and the multiplying of the duties of the average pastor. However, the lessons of the pastor's experience must not be overlooked. There can be no doubt as to the greater effectiveness of a ministry to institutions of healing to which one person has been called. His familiarity with the institution and the familiarity of the institution with him; the ability to call upon him for any emergency that may arise requiring his presence, and a recognition of him in the community in which he works as one who can be found at his best—these are assets which no system of rotation can excel.

Sick Folk in Hospitals

Eight Questions Sent to Inner Mission Committees and Answers Received

By ALVIN BUTZ, Lancaster, Pa.

SERVICE chaplains report to pastors that men become increasingly interested in religion as they approach closer to the combat zones. There is something in the truism that the emergencies of life bring men closer to their God. Something of this same truth applies to persons who have gone to modern hospitals for relief of illnesses. Often they are brought face to face with a critical situation and welcome serious pastoral attentions to an extent not found in casual house-to-house visiting. It was with this situation in mind that the writer of this article distributed questions and formulated the replies. The eight questions with their composite answers have been compiled into the following paragraphs.

• "Have you certain pastors assigned to a specific hospital for long periods of time, such as a year? Or do various pastors alternate on this work with shorter periods per pastor?"

Seven conferences revealed that they have definite pastors assigned to specific hospitals; one did not. One conference appointed such a visitor for a three-month period; another for a period of one year; the rest were unlimited in point of time of service. The Reading Conference tried the three-month idea but found it unsatisfactory and now uses a deaconess as a regular visitor.

• "How do you secure the names of the Lutheran patients within the hospital?"

Four conferences report that the hospitals notify the pastors; three report that visiting pastors do this work. The Pottsville Conference reports a unique arrangement in which every bed is tagged with a blue tag at the head, if the patient is a Lutheran. In this fashion any pastors or visitors going through the wards can pick out Lutheran patients.

• "How do you notify uninformed pastors that they have patients in the hospital? Who does this work?"



WASHINGTON

By OSCAR F. BLACKWELDER

AND

RALPH W. LOEW

WARDENS

IN his "Across the Desk" of December 23, Dr. Melhorn wonders why the head of the College of Preachers at the Washington Cathedral should be called "warden." That, says the editor, belongs to air raid officials and heads of penitentiaries. One of your correspondents is a member of the Council of the Cathedral and called our friend, Theodore O. Wedel, the new warden. "Ted," we said, "what do you run anyhow? How do you get that way?" Here's his answer.

The title goes back to England. Heads of colleges at Oxford are called wardens. In fact, it is a common title in England for the head of a college, hospital, or other institution, even a penitentiary. Anthony Trollope has written a series of clerical novels (The Barchester Series), of which the first is called *The Warden*. He was head of a hospital. How this Washington College of Preachers came to be is a thrilling story. Some time we will tell it here.

FOOD—AND MEN

WE have no desire to debate Governor Lehman's administrative abilities. We are just wondering why former President Hoover was overlooked for the tremendous task of organizing the relief and rehabilitation program. Mr. Hoover is trusted around the world. He is trusted as an administrator here in our own country. He has had unusual and unique experience.

We may be sensitive about this and similar appointments because the President and military leaders have pounded home the man power requirements of our present emergency. Judgment begins in Washington where political appointments are increasingly irksome.

Governor Lehman will undoubtedly give an honest administration. We believe, however, the country would have given vigorous applause

to a non-political, ability-respecting appointment — such as that of Herbert Hoover.

GEORGE W. NORRIS

No man in the Senate could get a better hearing than George W. Norris, even though he spoke without oratorical effect. Newspaper men put him at the top. His recent defeat after forty years in Congress stunned folks here. We have tried to analyze it, like all his other admirers, and have come to a simple conclusion. George Norris ceased to be what made him great. He was born to be an independent, but swallowed too completely the current political menu of this town. It wasn't his age. Except for a few high moments, he stopped being the real George Norris.

THE HOPE DIAMOND

WHENEVER Mrs. Evelyn Walsh McLean, noted Washington society leader, entertains, there's publicity. Recently she sponsored a Christmas party for service men at the Stage Door Canteen. Three thousand gifts were presented by the generous lady who stayed for the evening to mingle with the service men. Many commented on her daring in wearing the world-famous Hope diamond at such a crowded and public affair.

The precious bauble, instead of being guarded, was worn on a slender chain for all who would to gaze upon. However, one of those present observed that the Hope diamond is one of the world's best known jewels and is therefore past the dangers of thievery faced by the precious owned by other society leaders. It can't be pawned off, being a liability rather than an asset to any but its rightful owner.

IMPRESSIONS

EACH Congressman had one ticket allotted to him for the joint session when the President spoke. . . . A friend's wife was away and one of

your correspondents got her seat. . . . Tickets were even issued for step seats. . . . Huge floodlights made it look like a movie premier. . . . Waiting for the President's arrival is like the last moments before the kick-off at the Rose Bowl. . . . Mr. Roosevelt stuck his chin out only once, as we counted. . . . Lord Halifax, of the Diplomatic Corps, shaking hands with his former neighbor on Massachusetts Avenue, Senator James J. Davis. . . . Boy, how the Russian Ambassador did applaud the name of Joe Stalin. . . . Secretary Stimson, clutching his coat lapel with both hands, took them down only to sheer certain military references. . . . Chairman of the Ways and Means Committee Doughton led the cheering when the President said there weren't many Americans who put appetite above patriotism. . . . Secretary Knox, his knees crossed at a high angle, wore his perpetual smile. . . . China and the Generalissimo got about as much applause as the President's entrance. . . . Perhaps a history-making session begins and prompts a fellow to put his ticket stub in his memory book.

THE LADIES

"THE gentleman from New York, Miss Stanley," droned the tally clerk. All eyes were upon the slender, prematurely-gray, new Congresswoman from New York. She shared the spotlight with the other lady getting attention, famous Clare Booth Luce. Miss Luce, said one correspondent, "was dressed like a perfume bottle." The ladies added the frilly touch to the solemn assemblage.

It is not surprising that more than the usual amount of attention was given to the debut of Congresswoman Luce in the nation's "greatest representative body." Her vigorous championship of political measures and men has received nationwide hearing and reading, thanks to radio and journals. In the appeals she has made to her fellow citizens, she has reached her objectives by a grasp of the issues involved. She has not depended on feminine charm, of which she is said to have plenty.

Consistently, perhaps, she wore a kerchief instead of a hat on opening day and aroused thereby criticisms of constituents who make and sell hats.

THE CHURCH CHALLENGED

The World's Needs call for Fearless Faith

By OSCAR W. CARLSON

LUTHERANISM is being smothered to death!

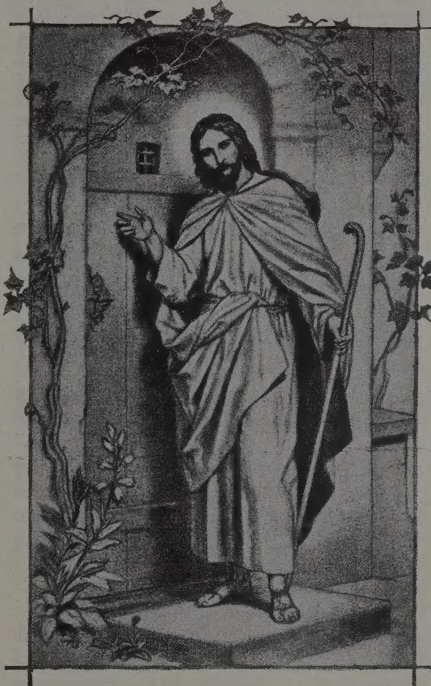
LUTHERANISM is not synonymous with the Augsburg Confession. The Confession did not make the church. The church composed the Confession out of pulsating faith and thought, and life, too. The strictest adherence to all the articles, sentences, and phrases in that greatest and truest of all statements of Christian faith might not produce a Lutheran. Lutheranism is a hot, burning, inner witness that would create an Augsburg Confession in every age to combat heresy on one hand and barren dogmatism on the other.

Outside of Scripture itself the most creative piece of religious writing is Luther's explanation of the Second Article of the Creed. No loftier and truer interpretation of the life and death and resurrection of Jesus Christ has ever been penned. Most of us Lutherans have had to memorize it at one time or another. But reciting this paragraph and swearing one's allegiance to it do not necessarily make one a Lutheran after the true pattern. That faith is a burning and singing reality in one's own heart.

"The Way of Salvation in the Lutheran Church" is theologically and psychologically sound. But that way must not be a formula, but a road of faith and life in which men walk in living fellowship with Jesus Christ.

The Common Service of the Lutheran Church taken with the Order for Public Confession and other minor services provides a way of worship, including confession, forgiveness, assurance, and communion, which I would not barter for the finest poem or the sweetest music in the world. But a cold, bloodless recital of these as mere forms, as if they were a pharmaceutical formula written in Latin, is as far from Lutheranism as brass is from gold. Lutheranism proclaims that grace is free: "free" from cultural pre-requisites, "free" from the royalties monopoly collects, and "free" from literary and psychological entanglement.

"The danger in the Lutheran Church in America is not so much a doctrinally unsound membership. But there is a real danger of an unspiritual, cold-hearted, loveless and worldly membership. There is danger of having too many members who are without an inner experi-



ence of the soul-searchings of the law, of a deep-felt penitence for sin, of a peace-bringing and joy-infusing trust and rest in Christ, of a warm and ever increasing personal love to the dear Saviour. Only that member who has experienced in his inmost heart and life the truth of the Lutheran doctrines is in the fullest and highest sense orthodox." (From *Problems and Possibilities*, by G. H. Gerberding, 1914. In the quotation the word "member" has been substituted for "minister."

There's a Constant Knocking on the door of my heart, the heart of my Lutheranism. With it is the pleading voice, "Let me in! Let me in!" I have peeped through to know that it is the Holy Spirit knocking. Then I say, "O! This must be a mistake. Wasn't it Jesus Himself Who said that He would be standing at

the door knocking?" Let no one be deceived. We have flung wide open the door and Jesus has come in. There is not a thing that we can do to make our Church more Christ-centered than it is. (Except really to have Him in our hearts.)

But I look out again, and there is the Holy Spirit still knocking and pleading, "Let me in!" Like a tongue of fire it leaps against the door. Like a rushing mighty wind it shakes the door. It is more than a knock. It is a siege. What the Lutheran Church needs is a rebaptism of the Holy Spirit in the sense that we need to fling wide open every doctrine, every liturgical form, every historical reminiscence, and every congregation to the dynamic of the Spirit (wind) and the purifying of the Spirit (fire), until our Confession and our Catechism and our Way of Salvation will throb with life for this our own day and age.

It is hopeless to count on the world for Christ if all we can do is to ask for more recital of the catechism, for longer liturgies, for more laudation of the Reformation, for stricter adherence to the Creeds and the Confessions, unless these are truly and effectively the means of grace.

Supplying the Holy Spirit to change the lives of men, to give them beauty for ashes, joy for mourning, and to make us who are in the church pillars and towers of strength, to do His will on earth as it is done in heaven. Every Sunday morning the members of our Church are assured by their pastor that "To them that believe on His name He giveth the power to become the sons of God and bestoweth upon them His Holy Spirit." The trouble is that when the wind fills the sails and we begin to move, or when the fire begins to consume the dross, somebody cries out, "Please shut the door. It's drafty. It's too hot." And so, because we are above all polite to one another and want nothing to burn up, we shut the door.

My guess is that for Lutheranism in America one era is dying and a new era is being born.

Our exclusive pre-occupation with the people of America whom we could claim as our own because of Lutheran parentage and culture comes to a close. We worked hard and succeeded well in spite of losing

(Continued on page 11)

First Meeting of the Executive Board

By Secretary W. H. Greever

THE first meeting of the Executive Board of the United Lutheran Church in America for the current biennium was held in New York January 14, 1943. The attendance was 100 per cent. The members of the Board expressed great joy on account of the presence of the President of the Church, who gave evidence of a fine recovery from a major operation by the vigor with which he directed the proceedings of the Board for nearly six hours of intensive business.

THE NEW MEMBERS

Electing at the Louisville Convention, and one member elected by the Board to fill a vacancy, were present as follows: Dr. Franklin C. Fry, Judge Charles Zimmerman, Judge James Henninger, and Mr. Henry Beisler. Mr. Beisler was elected by the Board to serve for the term made vacant by the decision of Mr. S. F. Telleen, who was elected for membership in the Executive Board but decided to continue to serve as a member of the Board of Foreign Missions.

The Minutes of the Louisville Convention contained the record of twenty-three items referred by the convention to the Executive Board. Those items were taken up in order, and such as could not be disposed of immediately were referred to the proper committees of the Board for study, report and action at a later meeting.

NATIONAL LUTHERAN COUNCIL

The action of the Louisville Convention made it necessary for the Executive Board to make the proposals for the expansion of the program of the National Lutheran Council effective for the U. L. C. A. This the Executive Board did by the

definition of terms for larger co-operation, and for structural adjustments. It took action to implement the closer relationships between the constituent bodies of the National Lutheran Council. Members of the Commission to the National Lutheran Council were present, by invitation, for the discussion of questions which will be considered at the approaching meeting of the National Lutheran Council. The action of the Executive Board with reference to the National Lutheran Council was as follows:

In view of the enlarged program of the National Lutheran Council as approved by the Louisville Convention, subject to the provision that the enlarged relationships proposed be carried out under terms that are clearly defined and are agreeable to the Executive Board of the U. L. C. A. (see action page 291, 1942 Convention), therefore be it resolved,

(a) That we request our Commissioners to the National Lutheran Council to approve and promote the proposed co-ordination of the Lutheran Home Missions Council with a proposed department of the National Lutheran Council.

(b) That we request our Commissioners to the National Lutheran Council to effect the creation of a finance committee of the National

Lutheran Council to plan for and promote an adequate financial support for the proposed enlarged program.

(c) That we request our Commissioners to the National Lutheran Council to propose the appointment of a special committee to study the whole question of the organization of the National Lutheran Council, with a view to such reorganization as will most effectively maintain the proposed expanded program and contemplated larger service.

(d) That we request our Commissioners to the National Lutheran Council to suggest to the National Lutheran Council that the matter of holding free Lutheran conferences be referred to the special committee of the National Lutheran Council proposed under paragraph (c).

In such reorganization, it is the judgment of the Executive Board of the U. L. C. A. that for each separate department of the National Lutheran Council there should be set up a representative policy committee to plan and give general direction to the work of the department.

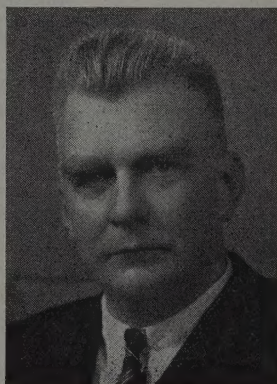
INTERDENOMINATIONAL RELATIONSHIPS

In connection with the report of the "Friendly Visitors" to the recent meeting of the Federal Council of Churches held at Cleveland, Ohio, the Executive Board gave consideration to the matters pertaining to interdenominational relationships as referred by the Louisville Convention. The action of the Board in this connection was as follows:

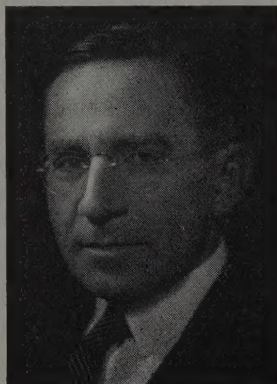
(a) That the Finance Committee arrange for the payments to the Fed-



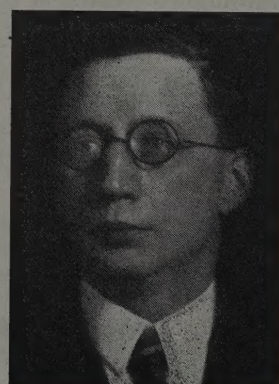
Franklin C. Fry, D.D.



Judge Charles Zimmerman



Judge James Henninger



Mr. Henry Beisler

eral Council of the Churches authorized by the Louisville Convention.

(b) That the Committee which planned during the last biennium for the new relationship of the U. L. C. A. to the Federal Council of Churches, namely, Drs. Greever, Foelsch and Tulloss, be the special committee of the Executive Board, which the Louisville Convention authorized, to confer with the new Commission to the Federal Council.

(c) That this Special Committee be a nominating committee to nominate, to the Executive Board, the fourteen commissioners authorized at Louisville and to nominate also, to the Executive Board, the departments of the Federal Council of the Churches with which the U. L. C. A. is to be related.

(d) That all boards and agencies be urged to confer with the Executive Board's Special Committee of Three, with reference to their relationships with the interdenominational organizations with which the boards and agencies are now connected, to the end that the truest and most harmonious development may take place.

LUTHERAN WORLD ACTION

The Executive Board gave unanimous approval to the appeal of the National Lutheran Council and the Lutheran World Convention for \$1,000,000 for "Lutheran World Action" for 1943. The appeal itemizes needs as follows:

Service Commission	\$500,000
Church Abroad	270,000
Commission on American	
Missions	150,000
War Prisoners' Relief	15,000
Refugee Service	10,000
Bible Society	5,000
Unforeseen Emergencies..	50,000
	\$1,000,000

Though the Board manifested readiness to give immediate and unanimous approval to this appeal, President Knubel called attention to the fact that the response of U. L. C. A. congregations to the 1942 appeal was not what was needed and expected, and urged every individual member of the Board to give all possible support to this appeal through every possible contact. The Board also instructed the official representatives of the Church to make a special presentation of this appeal to the synodical meetings in 1943, and authorized the request to synods that they make the consideration of this

appeal a special order. The feeling that the U. L. C. A. congregations *must* not fall short in response to this appeal was strongly expressed.

WARTIME ADJUSTMENTS

In consideration of the extraordinary conditions created by the war, the Finance Committee asked the approval of the Board for the temporary addition of 15 per cent to the support of servants of the Church, for whom the Executive Board is responsible. Such adjustment to existing conditions was recognized as consistent with previous action, for the depression period, when adjustment was made by *reductions* in support. The President stated that he would not be willing to accept the proposed "adjustment" unless the Board would commend similar action throughout the Church, especially with respect to pastors in their sacrificial service, and the secretary fully concurred with the statement of the President. The Board gave unanimous approval of the recommendation of the Finance Committee and in addition passed the following resolution:

Resolved, That this action be given wide publicity for the sake of encouraging other agencies, synods and congregations of the Church to do likewise, that presidents of synods be requested to make the news known to church councils in their synods with the plea that similar provision be made for their pastors and other employees, if this has not already been done, and that the U. L. C. A. visitors to the 1943 synodical conventions be instructed to call attention to this exigency in the course of their presentations, and invite synodical action calculated to meet the need.

ELECTIONS

Executive Committee of the Laymen's Movement: For the term expiring 1944: Messrs. Henry Beisler, Charles Bruning, William H. Emhardt, Thomas P. Hickman, Harold U. Landis, W. K. Mauney, Fritz C. Noel, Eugene H. Rights, E. Harry Schirmer, Ivan J. Snyder.

Board of Ministerial Pensions and Relief: For the term expiring 1948, the Rev. Albert G. Jacobi; for the term expiring 1946, Mr. B. M. Wilde.

Commission of Adjudication: For the term expiring 1948, the Rev. R. R. Belter; for the term expiring 1946, the Rev. George J. Gongaware.

Board of Deaconess Work: For the term expiring 1946, Sister Louise Stitzer.

Board of Social Missions: For the term expiring 1948, the Rev. H. S. Keiter; for the term expiring 1944, Mr. E. Earl Keister.

Executive Board: For the term expiring 1946, Mr. Henry Beisler.

The Church Challenged

(Continued from page 9)

men of worldly prominence. God writes "Finis" to that chapter and adds, "Well done, good and faithful church."

And now God says, "Your parish is America, the whole and the all of America, without restrictions to race, culture, background, or heritage." Henceforth our work is not to reclaim homeless Lutherans, but to seek and save that which was lost as Christ Himself seeks them. It is a marvelous challenge. It is above all a challenge which God would not give to a church whose foundations were not everlasting, against which the gates of hell shall not prevail. No longer is it the Lutheran Church for Lutherans. Now it is: "The Lutheran Church for any and all who believe in the Lord Jesus Christ."

No church will have a ghost of a chance to exert worldwide influence unless it can witness to the power of God to save a soul alive, to tear down and build up kingdoms after His own heart, to weld into a unity of love and service all who have the true faith.

The Augsburg Confession should be dripping with life instead of shedding dust in a seminary library. Luther's Catechism should mean to us a thrilling experimental re-incarnation of redemption as Luther had it. The Way of Salvation must be household conversation in every Lutheran family. The Lutheran liturgy must be charged with meaning as a wire is charged with electricity. "It is not the night that kills, but the frost."

The world will come to love the evangelical faith and life when it has lost its fears, its inhibitions, its metallic coldness, and taken on the courage, the expression, the human warmth of Paul, St. Augustine, Luther, Muhlenberg, and Heyer, whose followers we would be in name and spirit, in faith and works.

AMONG OURSELVES

By Margaret A. J. Irvin

EVEN DOGS

THERE seems to be a lot more of everything about this war—even dogs.

When the Coast Guard began enlisting canine members, many people with patriotic impulses felt called upon to contribute a dog or two. At least we suppose the impulses were patriotic. Here and there there has been a family who thought it was time the pup had a change of diet, that if he once had a good bite of Japanese, German or Italian calf, he would spurn the American variety. But most of the owners had strictly honorable motives. It hurt them more than it hurt the dogs or the Coast Guard.

Some people, keeping in mind the good old "as the twig is bent" saying, decided that the younger the dogs they contributed, the more easily would the recruits be trained to defend our native shores. If a young dog is good, a puppy is better. They began sending along fluffy babies that wobbled about on huge, unsteady paws. Every now and then there appeared in the ranks a thoroughly modern lady who saw no reason why she could not manage both a career and a family. The kennels began to fill up with puppies ready to start their training at once.

You'd think those puppies that had known no life but that of the service would delight their trainers. You would expect them to have a head start on their older comrades in arms. You would think that since they had had no time to form civilian habits, they would be swift to learn the ways of war.

Now it seems that dogs who have been reared in a normal human family for the first ten months of their lives have it all over their kennel-raised comrades in arms. The puppy who is raised in a normal home learns to know and depend on human beings in a way that makes him far more responsive to discipline

than the one who sees the men in charge of him for brief periods only. He learns to understand such usual noises as the doorbell and the radio. He learns to adapt himself to the ways of the average family, which involves inaccurate time schedules and quick changes of plans. He is more pliable in many ways than the dog that is raised in a kennel, where everything runs like clockwork.

Have you ever watched an intelligent dog making plans? He may lie quite motionless. To all appearances he is asleep. Then you notice that the end of his nose is aquiver. He raises one eyelid or the other, and there is nothing sleepy about the eye which it discloses. He gathers himself together. He is off like a flash.

He may be off on any of a half-dozen errands. He may be gayly frolicsome or grimly purposeful. Yet he knows where he is going and why. Not always, of course. Like the rest of us, he has his moments of wandering aimlessly from one thing to another. He has his moments when he starts out ready for anything that may turn up. But there are times when he follows a deliberately charted course. He may be going to give the dog across the street the beating he deserved and didn't get the last time their paths crossed. He may be going to wait for the mailman, whom he always accompanies on his rounds.

Whatever his goal, he hates to be deterred from it. In fact, only a master who has been strong-minded enough to train him to obedience can turn him back. Frequently his only response to a peremptory whistle is a backward glance over the shoulder and a defiant increase in speed.

One of the endearing things about a dog is that he either defies his master and keeps on going, or he comes back wholeheartedly, ready to enter into whatever plans this human friend may have in mind. He seldom sulks and fusses because he did not

get his own way. He has learned from past experience that there may be something very interesting in store for him. Perhaps he will be offered something really special in the way of food. Perhaps he will be invited to take a walk or play ball. He hopes they aren't going to shut him up while the rest of the family go on one of their rare expeditions in the car. Still, one can always sleep.

That cheerful obedience in the face of a change of plans is one of the things the service dog learns from everyday life in an everyday family, before he is ready for special Coast Guard instruction. And it is one of the things that human beings may learn from a dog. No man need feel his dignity lowered when he imitates the blithe confidence of his four-footed friend.

WHAT I DISLIKE

THE leaders who were guiding a group of Children of the Church Juniors in the unit, *World Christians Worshiping*, approached with some trepidation the session at which they would have to discuss worship in Japan. Their consciences would not let them skip the subject. To skip it would not be fair either to their own group or to the valiant Japanese Christians who certainly deserve their place in any picture of world-Christianity.

At last they gave each child a blank piece of paper on which to write a list of the things he disliked about the Japanese. He was to refrain, "in so far as in him lay," from meaningless expressions of hatred. He was to state just what things about the other nation he would like to see changed.

As the children discussed the lists, they themselves ruled unworthy of dislike such things as color of skin, shape of eyes, sound of language. They decided that it would be a good idea not only to Christianize all of Japan and all of America, but they thought it would help the nations to understand each other better if the Japanese learned to make more noise and the Americans less.

The lists had had an almost magical effect in clearing the air. As they tried to analyze their hatred, it vanished. Ever try it?

AND SO TO BED — Mrs. Lathrop has an Unpleasant Morning

"MOTHER! Aren't you going to listen? I've asked you three times already. Do I have to take off my Sunday dress?"

"What did you say, Joan? Your Sunday dress? Of course you have to take it off. You know it isn't washable and we already have too many cleaning bills in this family. If I let you wear it around the house you'll have it spotted in no time."

"I'll be careful! Promise!"

"Will you please stop arguing, Joan? The answer is No. What makes you so stubborn?"

"But I t-told you. I want to go over to Marilyn's as soon as I'm through with my lunch. Her aunt is coming, the one who always makes us laugh, and Marilyn says I'm to come right over the minute I finish eating. Oh, Mother, I told you all about it and you just said, 'Is that so?' the way you do when you aren't listening."

"I guess I wasn't listening. I was thinking about something else. Oh, Joan, I don't know what to say. I guess you can keep your best dress on if you put on your pinafore."

"Goody! I'll call up Marilyn and tell her to put on her pinafore."

"Better wait till you get there. We aren't making unnecessary phone calls, you know. But Marilyn's aunt is going to be there. I don't believe her mother will want extra company. Don't you think you'd better stay at home this afternoon?"

"Her mother said it was all right for me to come over."

"Then run along and get your other dress on quickly so we can have dinner."

"But you said—!"

"That's right; so I did. I'm just absent-minded today."

I went back to my dinner preparations. My thoughts were about equally divided between warming over last night's meal and the events of the morning. I heard Jerry and Mark laughing as they hung their coats and hats in the hall closet. I knew they would be coming to the kitchen next.

"Boy! Am I hungry!"

"Something smells good."

"When do we eat?"

"Just as soon as we can get things on the table. Here Mark, take these glasses of milk in, will you? And I'd be glad if you would set the table." I turned to Jerry, lowering my voice. "What in the world was Mr. Benson being so unpleasant about this morning?"

"Some of my sins of omission catching up with me. He wanted the secretary of the church council to send the names of the new council members to the *Bordenville Bugle*, so I said I'd send them along with my church notices this week. You remember what a snarl I got into Monday morning, trying to fit in those two funerals. I thought I was being very good to get my notices off at all, and I never sent the names of the councilmen. If I had let the secretary send them everything would have been all right. I don't think anyone cares about the omission but Mr. Benson. He was rather provoked."

"Rather provoked! He sounded perfectly awful. I don't see why you let him talk to you like that!"

"He doesn't mean anything by it. He's nervous and upset by the way his responsibilities at the plant seem to be snowballing again. Did I tell you they're enlarging the place to take in the vacant lot toward the end of Main Street?"

"I don't care what excuses you make for him. He had no right to use such a tone toward his pastor. If you don't resent it, other people do. You should have seen Mrs. Milland's face. . . . Yes, Mark, butter knives, of course. Mercy! The biscuits! . . . But truly, I think she'd have gotten into the conversation if Mr. Milland hadn't hurried her along."

"Then I'm very glad Mr. Milland was there. He understands what Mr. Benson is up against. And after all, I'm glad his mind isn't so completely occupied with his business that he doesn't care how things are run at the church."

"You mean you should be grateful for his bad manners?"

"What is this anyhow? Isn't it

hard enough to try to keep my temper and behave like a Christian when Mr. Benson tells me off, without coming home to be hauled over the coals for my conduct? I didn't think you were the sort of minister's wife who helps her husband build up resentments. Let's forget it."

"Oh, Jerry, I'm sorry! But it made me cross when I had had such a terrible morning. That Bobby Faulckner! He was just an imp. I had such a nice lesson planned, and he just ruined it all. Why his parents don't do something about him! And it's given me a splitting headache."

Jerry was beside me. His hand on my forehead felt cool. I shivered.

"Whew! You do have a fever. Come out of here. It's bed for you."

"No, Jerry, I can't. I've promised the young people I'll help with their tea this afternoon and—"

"You'll help with nothing this afternoon, Virginia Lathrop. Come, be a good child."

"A good child!" Mark's hilarious whoop held relief.

"Pipe down, son. Mother's sick. Let's have a little peace and quiet."

So here I am, flat on my back. I wonder if the biscuits burned up while all the family helped me to get settled here.



Naughty Nora's NONSENSE

THE people who fret
About every penny
Are poorer than those
Who never have any.

SACRED SENTENCES AND OBSERVATIONS

And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves.

Matthew 8: 24

CLAD in a sable robe of night, beneath the canopy of heaven, the Son of man slept peacefully on a cushion in the stern of a fishing boat. He was worn from the activities of a busy day, and now, away from the maddening crowds, was rocked peacefully for a time in the cradle of the deep. Other vessels, save the ones with Him, remained in the harbor, for at eventide dark clouds warned of a gathering storm. Then suddenly, as though the elements would defy Him Who had given the strange command to proceed against nature's warnings, "behold, there arose a great tempest in the sea." How like to the overwhelming forces of evil that would submerge the nations and destroy the best in humanity today! God's almighty hand alone can save.

+ + +

But he was asleep.

Matthew 8: 24

WHEN the false prophets leaped about the altar of Baal and slashed themselves as they cried, "O Baal, hear us!" Elijah mocked them and said, "Cry aloud, . . . peradventure he sleepeth and must be awakened." To the disciples in the boat with Jesus during the tempest, when all without and within them was in wild commotion, it seemed impossible that their Master could seemingly forsake them and sleep on. Hard was it for them to realize that even then was God "within the shadow, keeping watch above His own."

"Whether the wrath of the storm-tossed sea,

Or demons, or men, or whatever it be,
No water can swallow the ship where lies

The Master of ocean and earth and skies;

They all shall sweetly obey Thy will,
'Peace, be still! Peace, be still!'"

—Miss M. A. Baker

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And they came to him, and awake him, saying, Save, Lord; we perish.

Matthew 8: 25

HEAR the testimony of Lieutenant

James C. Whittaker, co-pilot of the Flying Fortress which went down into the Pacific, where he and Eddie Rickenbacker with six others drifted for twenty-one days in rubber rafts: "For me, those blazing days represent the greatest adventure a man can have—the one in which he finds his God. We met as strangers in the watery wastes along the equator. I was an agnostic, an atheist, if you will. But from my companions I learned to pray. I saw prayer answered. There are no atheists in the fox holes of Guadalcanal and there can be no atheists in rubber rafts amid whitecaps and sharks." "Save, Lord; we perish!" is the universal cry of the soul.

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And he saith unto them, Why are ye fearful, O ye of little faith?

Matthew 8: 26

THE stately calm of Julius Caesar, of George Washington, of Abraham Lincoln, of Calvin Coolidge, was in the confidence that their "ship could not go down." That calm confidence was based partly in faith in themselves and their countrymen, partly in Almighty God. With an abiding sense of the special presence and help of God as Saviour, fear should fade in the trusting Christian. With the question, "Why are ye fearful?" is the reprimand, "O ye of little faith!"

"Rocked in the cradle of the deep,
I lay me down in peace to sleep.
Secure I rest upon the wave,
For Thou, O Lord, hast power to save."

+ + +

Then he awoke, and rebuked the wind, and said unto the sea, Peace, be still.

Mark 4: 39

WHEN the water boils and the steam seeks escape, they tell the story of many "a tempest in a teapot." Within the confines of all too many homes anger or other passion rises to the boiling point. Fortunate is it if the domestic tempest passes out in the heat of argument or evaporates in thin air. A gentle modulation of voice can often still the tempest in the home. Like the quiet influence of a mother, the divine

Hand and Voice of Jesus will quiet all storms that rage in each area of human life.

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And there was a great calm.

Matthew 8: 26

DURING the Civil War a group of soldiers who had proven themselves heroes in battle were said to have trembled with fear when "ghost stories" were told around the campfire at night. A corporal started up an old gospel tune and soon all were lulled into their usual calm and confidence. Nothing stills the storms of the soul, be they from causes real or imaginary, like the messages of religion and assurance of God's care.

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat;
'Tis found beneath the mercy-seat."

—Hugh Stowell

+ + +

And so it came to pass, that they all escaped safe to land.

Acts 27: 44

WE eagerly read the thrilling stories of our brave men who escape death these days from ships bombed or torpedoed. Read in the Book of Acts the equally fascinating account of the shipwreck of St. Paul and the many prisoners on board with him bound for Rome. After harrowing experiences when the ship went to pieces, all passengers at last got to shore. It may interest the up-to-date reader to learn that the place where they were stranded was Melita, famous today as the heroic island of Malta. It interests us even more that it is a type of the harbor for all shipwrecked souls who are finally saved from life's stormy seas.

"Shall we meet in that blest harbor,
When our stormy voyage is o'er?
Shall we meet and cast the anchor
By the fair, celestial shore?"

PRAYER

"Jesus, Saviour, pilot me,
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treach'rous shoal;
Chart and compass come from Thee;
Jesus, Saviour, pilot me."

UNKNOWN FACTORS

HOVERING about the Sea of Galilee with its busy scenes of industry and commerce were many unknown quantities—beneath its waves in the strange ways of the inhabitants of the deep, upon its surface in the uncertain catchings of the fishermen's nets and shiftings of the seamen's sails, and about its shores in the devious methods of the tradesmen and workmen, come thither from every quarter to this international community. Stretching into the distance were other mysteries of nature—in the outlying fields and mountains and the arching skies, with their teeming life and riches of earth and atmosphere.

Lake Galilee, in poetic fancy, was as an emerald with choice setting amidst the surrounding hills or as a mirror reflecting the beauties of the sunset and of the shifting clouds by day and of the stars by night. But Galilee to the practical seaman was an uncertain, moody place because of the unpredictable forces concealed by those peaceful hills and skies. For from the higher levels suddenly would swoop down at times a blast of fury. Then would beat the storm of wind and rain, and the waves would join as in fiendish glee to play havoc with the craft they bore. And woe betide the vessel that failed to lower sail or to cast anchor in a protecting harbor when the storm came to Galilee.

Greater than all mysteries of nature that enshrouded the lake were the unknown quantities in the spiritual Kingdom that came with the Miracle-worker from Nazareth. Nothing seemed to perturb or alarm Him. The placidity of His soul re-

mained in perfect calm even when the storms beat hardest, be they in the realm of nature or of human life. The driving wind and beating rain disturbed Him not, even when the waves rose high and the boat in which He rode with His fishermen companions was about to go under.

A picture of true majesty is that portrayed by the gospel writers who tell the story of Jesus calming the storm on Galilee! From the peace of repose, as He lay asleep in the hinder part of the boat, He was awakened by the cry of distress from struggling and exhausted comrades, whose fear of drowning surpassed their regard for the Master's need of rest.

"Carest Thou not that we perish!

Why shouldst Thou lie asleep,
When each moment so madly is
threat'ning

A grave in the angry deep?"

Little did they realize for the moment that "The wind and the wave shall obey His will: 'Peace, be still!'"

The unknown factors in the spiritual realm behind the physical should engage us supremely during these days of great peril! War clouds may darken the skies, international storms may howl in rising tempo, winds of adversity may blow and waves of sorrow and billows of woe threaten to submerge the Ship of State; but the unseen and too generally unrecognized factor of supreme importance is the Man of Galilee. He still stands on board, although sometimes seemingly asleep. He is still the invisible Pilot with the guiding hand, the Captain of our salvation! We of the Ship of Zion have a sure basis for our confidence in the Prince of Peace. To us is committed His gospel, His

"good tidings," to the nations, telling of the unseen Presence behind the scenes and giving assurance from spiritual realms of His salvation from all present and threatening ills.

STEP BY STEP

As the tottering child learns to walk one step at a time, as the much-tried man of business moves carefully from one venture to another, so cautiously yet confidently should we face each new undertaking confronting us in the days which lie ahead. "One step at a time," should be the motto of the man inclined to worry or to become impatient. "One step at a time," should be the method of the one inclined to rush into hasty conclusions without weighing the evidence first. Jesus Himself counseled prudence when considering important enterprises. Count the cost: then act.

In going forward, hold the Hand of the Almighty. Patiently, trustingly, each step should be taken with the ultimate in view. Not the end of an era only, but the consummation of all time should be considered in all long-range planning. The second coming of the Son of man as the final arbiter and bringer-in of the "golden age" of the ideal should be no mere dream of fancy or dogma of theoretical religion. As at the first Christmas was ushered in a new Dispensation, so at the end of "the time of the Gentiles" shall come the great transition when by special recreation shall emerge "a new heaven and new earth, wherein dwelleth righteousness." Meanwhile, each stage in the successive periods of development in the race or individual should be viewed in the light of God's announced purpose and plan. To such as have an unshaken faith in the promises, the way ahead holds no fearful forebodings. Fitting into His plan of the ages and keeping firm hold of the guiding Hand, hope blazes the way.

"As thou goest, step by step, I will open the way before thee" (Proverbs 4: 12, Hebrew Translation), is the promise of Jehovah.

These two facing pages are presented for meditation by J. William McCauley, D.D., Salem, Virginia:

"Child of My love, fear not the unknown morrow,
Dread not the new demand life makes of thee;
Thy ignorance doth hold no cause for sorrow
Since what thou knowest not is known to Me.

"Thou canst not see today the hidden meaning
Of My command; but thou the light shalt gain.
Walk on in faith, upon My promise leaning,
And as thou goest all shall be made plain.

"One step thou seest—then go forward boldly,
One step is far enough for faith to see;
Take that, and thy next duty shall be told thee
For step by step thy Lord is leading thee."

Across the Desk



In a paragraph recently circulated by a dignified and respected journal, an ingenious journalist gave a new title to clergymen: at least it was new to us. He referred to a person active in his community as a catalytical parson. And what had the clergyman done to justify that label? Frankness requires the admission that the form of functioning relevant to the title is what all ministers enjoy doing and wish (humanly speaking) that more of the proper sort would come their way. At many pastors' homes the minister's wife is also appreciative, although she is likely to be only an accessory after the fact.

But we waste your time and patience. When is a clergyman a catalytical parson? *Answer:* When he officiates at a marriage. And what is a catalyst? *Answer:* It is an agency in the presence of which relationships are changed without altering the nature of the agent.

The columnist, who worded the paragraph which caught our attention, is not necessarily a public benefactor, nor will his ingenuity entitle him to a medal from those who constitute the ministry of our churches. The reputation of catalysts, as found in our faithful dictionary, leaves considerable to be desired.

FAMILIAR NAMES

THE fact is that clergymen already have won many titles, to the majority of which there are no essential objections. The title *pastor* with us Lutherans has widespread approval, although where technical accuracy is required, the name is applied primarily to that office in a congregation to which is committed the ministration of the Word and sacraments. Thence it passes to the person who discharges the duties assigned him by his call and by the requirements prescribed by his church for the pastoral office. The background of the term is the parable in which Jesus described the care, courage, and capacity of the

true shepherd "who knows his sheep and is known of them."

The Greek word more frequently used in the New Testament than the one for pastor is translated *minister*: most directly it is derived from the words of our Lord recorded in our King James Version of Matthew's and Mark's Gospels: "If any man will be great among you, let him be your minister." It is from this term that our English *diaconate* is derived. One's concordance lists three forms of the term. It is a verb, as "Angels came and ministered unto him"; or the name of an office, "For he (Judas) was numbered with us and had obtained part of this ministry"; or a person, as in Paul's statement to the Romans: "For he is the minister of God to thee"; and in the Second Epistle to the Corinthians: "Who hath also made us able ministers of the New Testament."

In several instances the Greek word is translated *service* or *serving*. Beyond argument is the fact that the apostles had authority and powers that were not transmitted to others following their death. It is likewise evident that baptism and the Lord's Supper were administered in the early congregations and that "elders" were appointed in each. Also we know that the companies of believers; that is, those who gathered on the first day of the week in some upper room, or elsewhere, arranged to give aid to such of their number as had need.

At first Jerusalem was the center of activities. As the Gospel was carried to regions far and near, and as its preaching resulted in companies of believers in Christ everywhere, relationships among congregations took form and groups of communities of Christians were organized to perform work that could not effectively be done by separated, individual parishes. Thus in time five main divisions came into recognition, each headed by an official called Patriarch. In Italy the word Pope

was substituted for the term Patriarch. But until the fourth century, there were the patriarchates of Jerusalem, Antioch, Alexandria, Rome, and finally Constantinople.

CONSCIENTIOUS OBJECTORS

OUR attention has been called to an editorial statement published in the *New York Times* under date of January 8, 1943, of which the following is a reproduction:

"From a Washington dispatch in this newspaper it appears that out of the many millions called by the Selective Service Act only 6,277 are conscientious objectors. Five-sixths of these are in civilian public service camps and the rest have been ordered to join them. They are at useful work, most of it manual, and they work hard. They are subject to essentially military discipline. They are conscious of being helpful. A way has been found for them to serve their country without offending their religious beliefs.

"The support of each objector costs about \$35 a month. If he can't pay it it is paid by the committee of some one of the 133 religious denominations whose communicants are represented in the camps. The government provides building and technical training. The camp lay-out is furnished by the Selective Service system. A committee of four religions is the financial backer of the camps.

"Here is a sensible, sound, business-like way of dealing with men whom it has been too much the custom to regard as fanatics or extremists because they happen to be sensitive on a point of conscience, a trait that has been honored since Christianity began. Their sincerity has been tested. They are self-respecting men. It is pleasant to learn of the way they are treated. In the first World War conscientious objectors were handled less humanely and intelligently."

Difficulties Encountered

While the above is a statement of facts and carries approval of the original model for assigning conscientious objectors to Civilian Public Service Camps, it does not expose the difficulties encountered by the four communions that volunteered to conduct the camps. One can view the complaints from three points of view. First, the burden of financial expense is a heavy one, even when a sustaining charge of \$35 per month is required for each draftee. Second, the labor objectives, while satisfactory enough when those involved

were the enrollees in Civilian Conservation Camps (CCC), they do not meet the demands of more adult minds whose convictions are serious enough for their stand against engagement in war. And finally, the dearth of labor, which has threatened essential industries such as farming and dairying, makes the detention of able-bodied citizens in non-essential jobs illogical and even irritating—to the C. O.'s as well as to farmers and dairymen.

An effort to meet this situation has been made by obtaining authority to make up squads of men (units they are called) who are assigned to detached service. But here obstructions have been met. There are difficulties as to compensation and conscientious scruples on the part of the C. O.'s. The labor unions are reported to have protested employment where it would be in competition with the union scale of wages, and the government has no place in its budget which the comptroller will recognize. And finally those who are to do the work will not accept a job for which the compensation might be used to support war or the production of munitions.

Mental Institutions Favored

A partial solution has been found by assigning units to state institutions such as sanatoria. They would be very valuable in hospitals to serve as orderlies, but work there encounters the obstacles above described. Since the government has the nation's approval in its exemption of conscientious objectors, the citizens should insist on congressional authority for their detachment for employment that will help such productive operations as are in need of personnel.

In acquiring the above facts from the Friends' Service Center in Philadelphia, we learned also that on December 17, 1942, there were 5,374 men in Civilian Public Service. They are distributed among 123 different "affiliations" of

whom the Mennonites rate first with 2,015. Brethren with 612, Methodists with 387, and Friends with 341 are the three groups next in size. Only fifty have been registered as Lutherans.

COUSIN TO STEWARDSHIP

WE suspect that the man who wanted "to sit by the side of the road and be a friend to man" might rearrange his lines to read, "I prefer to rest in a cushioned chair and hear my radio." The end of a busy day is much pleasanter now than it was a half century ago: at least one can hear much of which the fathers never dreamed. For example, "The Answer-man's" fifteen minutes of replies to questions carry a plenitude of information that contains a mixture of new and old. We wonder what makes people send in the inquiries that are read and answered over the radio.

For example, a few nights ago we heard the query read, "Is there a word that classifies people who hate housekeeping?" The response came promptly: "Yes, there is. Such folk are oikophobists. They are afflicted with oikophobia." It is the last word that is entitled to attention. Add s to the first part and you have the Greek word *oikos* which means house: it occurs more than a hundred times in the New Testament.

It was freely employed by our Lord when He referred to the family center, to the temple as the house of God. A phobe is a hater, the opposite of a "phile." So an oikophobe hates housekeeping and an oikophile loves it.

But it is neither of the above terms that these paragraphs seek to emphasize, although their applications will enter into the domestic relations that determine the happiness or the unhappiness in a household. Someone in a home ought to have that evaluation of housework that would make the doing of it attractive. Perhaps the time may come when its present assignment to the wife will be shifted. Now domestic duties seem in some instances to be unwanted and burdensome. But something essential to contentment and connubial satisfaction is generally absent when no supply of oikophilia is available.

In the New Testament a word built on this *oikos* term is what we call stewardship. One can spell out the word in English letters, shift the accent, and have oikonomy, which is stewardship, and oikonomos, which means the person who is a steward. Our readers will go on from here by means of their own good judgment. A steward is one to whom God entrusts the intimate interests of management, of representation, of negotiation, and on occasion of dispossession. Stewardship is the baffling problem of these times of conflict when we know the divine will for human activities has been thwarted, opposed, deliberately set at naught, and a sinful economy undertaken. Somebody has to bring us back on the road of blessing. Somebody has to be suppressed. How terrible the calamity when men hate the job of stewardship.

It has been charged that the term stewardship has been given a narrowed meaning and thus has been deprived of its attractiveness. If this has happened, a great injury has been done. Fidelity to a trust from God is involved.

GOD REACHING

By SARAH E. BITNER

THE beauty of His world God gave to men,
Surrounded them with light and all things fair;
But men chose darkness rather than the light,
And did not see God reaching to them there.

The prophet spoke the message of God's heart;
He showed the way of light that men might use;
But darkness still held sway within their souls.
God reached in vain; His way they would not choose.

And then that first glad Christmas Day He sent
His Son to live among the folk of earth,
To show His love, to give men light; once more
God stretched His hand to men in that Child's birth.

God reaches yet. Each Christmas tells anew
His love. Yea, earth's returning light each morn
Brings challenge of the upward way. May we
Be reached of God; the Christ in us be born.

Lancaster, Pa.

SEEING IS BELIEVING

By Nathan R. Melhorn

Jesus' Act—Giving a Blind Man Sight—and the Miracle's Import to Salvation

John 9: 18-38. The Sunday School Lesson for February 14

THERE is a tradition about the closing years of the disciple whom Jesus loved that is old enough to be accepted by open-minded historians. It relates that John's exile on the Mediterranean island, Patmos, was terminated by the authority who sent him there, and the apostle was permitted to select his place of residence. His release happened after the martyrdoms of St. Peter and St. Paul (A. D. 63), according to Philip Schaff's history. In order to conserve the work of these men, especially that of St. Paul, or more accurately, the faith of the converts of the seven churches, St. John chose the city of Ephesus and lived there until his death "in the reign of Trajan, which began in A. D. 98." In the course of such "contending for the faith," specific acts and words of his Lord Jesus which were relevant to Christianity were recalled and given place in his, the fourth, Gospel.

It is readily imagined that on an occasion the beloved apostle, walking in the streets of Ephesus in the company of one or more fellow citizens of the town, happened upon a blind beggar. Perhaps the man asked for aid. Probably some form of pity was excited and the query of cause was expressed. John's memory was thus stimulated and he remembered one day in Jerusalem when a person similarly afflicted was encountered by Jesus and His disciples. The latter inquired of Him, "Who did sin, this man, or his parents, that he was born blind?" The answer came promptly: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."

The whole incident was graven deeply and accurately on John's memory. He recalled, what his Gospel reports, the words used and the act of healing; also the confusion of surprise which took possession of the blind man's mind when he was able to see; and finally the difficulties encountered when a manifestation of the works of God took the form of a miracle and aroused the opposition of enemies of the truth. How believers and unbelievers interpret a miracle can be described as John's major purpose in recording for our guidance this act of our Saviour.

The persons of whom the narrative makes mention are important. Jesus thought first of the disciples and cleared their minds of false conjectures about the origin of misfortunes. He demonstrated His right to be believed by His

followers by an act of healing of a character that indicated the exercise of miraculous, that is, of creative power and authority. Testimony to the effectiveness of the restoration to sight was expressed by the man himself; whereas he had been blind, he could now see. And John's record of the incident adds that the disciples realized that their Lord had exercised Messianic power.

The Neighbors and the People

The completion of the miracle was the act by the man himself which Jesus had left for his performance. He went to the pool of Siloam, which, it will be remembered from one of our previous lessons, was something of a rendezvous for the ailing people of Jerusalem. There he washed his eyes as Jesus had ordered. Among those in the company were his neighbors and others who had seen him before the cure of his blindness had been effected. Their curiosity was excited: "Who did this?" they inquired. Oddly enough, the man did not know to whom he owed this greatest gift imaginable.

However, the neighbors' curiosity was not satisfied and followed the course which we so well know, of feeding upon various theories until a bundle of rumors had been developed and placed in circulation. Sooner or later these rumors came to the ears of the authorities of Jerusalem who throughout the ministry of our Lord seemed to have been constantly on the watch for acts that might produce something in the nature of an insurrection amongst the people. It was in the course of this

progress toward judiciary proceedings that the parents of the beneficiary of the miracle became involved. Rumor was emphasizing the fact that only a miracle could have brought about the cure: "The man had been blind from birth, and whoever heard of that sort of trouble being curable except by a miracle!" The parents, however, were sufficiently acquainted with the devious ways in which justice was administered by the authorities of their city to assume entire ignorance of the person by whom this good deed had been done.

It is implied in John's telling of the conduct of the ecclesiastical authorities that they noted the fact that this miracle had been performed on the sabbath day. As such, they felt able to demonstrate that it was against the law. It is not surprising, where the administration of laws could be twisted in such devious ways, that the parents of this blind man declared themselves unable to go further than to assert that their child had been born blind. For more information ask the young man.

To Entangle Jesus

In the course of doing this, there was the effort on the part of the authorities to find some crime with which the man might be charged, and thus enable them to take measures that would lessen, if not destroy, the reputation which they knew this miracle would give to this Jesus of Whom they had already heard a great deal.

John must have remembered, as he recalled the incident, how in the case of Jesus Himself they first sought to prove Him a malefactor. When they could cite no direct crime of which He was guilty, they rested their case upon that vague charge which has been the refuge of tyrants and dictators since government was established: "He stirreth up the people"; "He forbiddeth to give tribute to Caesar." In this instance, could it be shown that the man who had been healed was an enemy of society, Jesus could have been charged with fomenting trouble amongst the criminal classes of the city. But this charge also failed for lack of evidence.

The last form of attack is also not without resemblance to one frequently found effective where just persons have caused anxieties to rulers and ruling classes; namely, that "the fellow was of no standing," and any claim that he had done a marvelous thing was bound to be a fallacy.

DAILY BIBLE READINGS

February 8-14

M. Sight for Blind Eyes. John 9: 1-11.
T. The Questioning Critics. John 9: 18-23.
W. Witness for the Wonder-Worker. John 9: 24-34.
Th. Sight and Salvation. John 9: 35-41.
F. Believing and Seeing. Matthew 9: 27-31.
Sat. Seeing and Following. Matthew 20: 29-34.
S. "My Light and My Salvation." Psalm 27: 1-6.

THE YOUNG PEOPLE

By Amos John Traver

The Love That Builds a Home

Ruth 1:16, 17

"Two volumes bound in one complete
With thrilling story, old but sweet;
No title needs the cover fair,
Two golden hearts are blended there."

There is the dream of the sweet-hearts of 1943 and of every year since the building of the first home. Because that dream turns into a nightmare for so many young folks, ending in tragic unhappiness in the home, or in separation or in divorce, it is good to study a topic like ours. There are far more happy homes than unhappy homes. Marriage succeeds in the great majority of cases. Yet it fails often enough to indicate some lack in preparing young folks adequately for marriage.

The world seems to be in a conspiracy against successful marriage. It is the subject of jokes ranging from the genuinely funny to the frankly ribald. Screen, radio, magazine, and popular novel seldom present the love that can build a home. Love is pictured as the passion to possess, selfish, masterful, physical, mushy. The divine is left out. There is no blending of golden hearts, but the physical union of self-centered personalities, each out to get as much as possible and to give as little.

There must be a sense of divine partnership if a home is to stay built. The love of God must sanctify human love and set its pattern. Certainly there must be sex attraction, the perfectly normal human love without which marriage becomes merely a business contract. Far beyond that tie to bind must be a blending of wills, a sharing of interests, an unselfishness so dominant that the petty trials and the larger catastrophes that happen to a home cannot break it. Physical attraction, plus large quantities of common sense, plus the blessing of God—these are fundamental.

Factors in a Happy Home

We often refer to the little textbook on *The Christian Home*, by the Rev. Dr. P. D. Brown, when preparing materials on the subject of marriage and home building. This time our attention was caught by the list of factors for

happy home life compiled by a group of young married folks.

1. Mutual love and respect. Note that respect is a part of love. Where it is absent, something less than love is present. Do not marry anyone you cannot respect. Also remember that the love on which a happy home can be built must be mutual. One must not only be sure of his own love, but also of the one they are going to marry. Those who think to win love after marriage toy with a dangerous idea. It has been done, but more often it failed.

2. Sufficient income. How much is that? Better consider this together before marriage. Error can be made in two directions; some set their needs too high and wait too long for marriage. It is right to take a certain measure of financial risk in building a home. But the risk must not be too great. Others think that "two can live more cheaply than one" and that hungry mouths can be fed on sweet nothings. Love has a heavy handicap when no consideration is given to income.

3. One's own home. One roof for one family is best. As in all generalities, results depend on the personalities involved. To have one's own home, even at much sacrifice, is a dream every young couple should keep in mind.

4. Common interests and ideals. What will you talk about when you are together? You know you will be together alone a great deal. Will you go on with the endearing language of courtship? Surely happiness demands the expression of love, but even courtship ought to be a time for the expression of the mind as well as of the heart. Love leads many to new interests. The happiest home is where both partners enlarge their interests to cover those of the other member of the team.

5. Honest sharing of experiences. Marriage is no time for secrets between those whose lives have been blended. Suspicions grow big on little deceptions. This sharing must not be one sided. *Mutual* is the word.

6. Character. Remember the definition, "what you are, not what people think you are." Good partners in the home are good from the heart out. Insincerity cannot long escape discovery in the close associations of home life.

7. Social equality. This needs large reservations. Certainly social equality

must be attained if the home is to be really happy. But attainment depends on the ability to adjust to situations.

8. Health. How important this is! We should want to be our best—body, mind, and soul.

9. Agreement on children. Better to face this question frankly before marriage. Bitter unhappiness comes where one partner wants children and the other does not.

10. Religious understanding before marriage. The ideal is one church for one home. If at all possible, this understanding should be reached before marriage. Homes do find a happy basis of understanding without religious agreement, but they are the great exception. A measure of happiness comes to some homes by the neglect of religious duties, especially where Protestant and Roman Catholic marry. But this endangers the soul. This is a vital matter and young folks must face it.

11. Spirit of co-operation. The young husband who has not wielded a dish towel for his wife has missed a lot. Where housework is on the shoulders of one woman, it does seem rather selfish to see the man of the house slip into an easy chair with the evening paper while the partner cares for the dishes alone. She is not likely to remain a silent partner in the firm. Neither should she impose on the spirit of co-operation of her husband. A balance of co-operation, to which both partners contribute, is ideal.

12. Ability to make adjustments to new situations. This ability is the answer to many of the problems of life together. These times, when so many wives are defense workers, require special adjustments.

13. A sense of humor. Perhaps the number thirteen was rightly applied to this factor. Even little things can be funny. Home is happier when laughter is present. Some of the annoyances that stir our anger at the time are so funny when we cool off and talk them over. Caution—laugh *with*, not *at*, each other. Good judgment goes with good humor. There are times to laugh and times to sympathize. Be sure your teasing will seem mutually funny.

14. Savings for old age. This is about the last thing young folks would consider. But security for old age is a most important factor. Insurance should be in the budget.

What have all these things to do with love? They are means for the cultivation, growth, and expression of love. Without them, love will be like the plant set in shallow soil. It will flourish but to die.

* * * *

To LEADERS: Topic date, February 14. Next topic, *The Supreme Law—Love*.

More About "Post Convention" Meetings

Secretary Arthur P. Black Adds to Published List of Congregations Who Heard Louisville Delegates

President E. F. K. Roof, West Virginia Synod: "Distances between parishes was a problem. However, we believe that the program was good, and we believe that it served the purpose for which it was intended. The attention of the membership has been directed to the whole United Lutheran Church in America. Here are some of the responses to the presentations: 'We have been needing this insight into the Church's work.' 'Went over well with the congregation.' 'Most effective.' 'Seemed to touch the congregation.' 'Final effectiveness, of course, not definable.' 'Personally enjoyable.' *All speakers were happy in the service. All congregations appeared happy and glad to hear the special message of the U. L. C. A.*"

President J. L. Morgan, North Carolina Synod: "Delegates and visitors to the Louisville Convention—both men and women—were assigned speaking engagements for the post-convention meetings which covered the entire synod without much delay. Speakers responded quite readily, and did their work splendidly, with appreciative response from the people. *I am sure that the effort has been worth while, and will have lasting values.* The attendance at the meetings was good. Practically all meetings were held on Sundays—and many of them at the regular service hours. . . . I am sure that those of our speakers who dared to make their own speeches accomplished far more than if they had tried to follow the outlines suggested to them. *We dare not overlook initiative and originality on the part of our people back home.*"

President H. Reed Shepher, Pittsburgh Synod: "Recently I wrote Dr. Reinartz giving him some of the reactions of the brethren on the post-convention meetings in our synod. *I suggested that a special issue of THE LUTHERAN be distributed in place of the booklet used this year.* This would help THE LUTHERAN, and help the people to get more than one speaker could possibly give. Then I suggested that a mimeographed report of five or six pages summing up the convention be placed in each pastor's hand for him to use in presenting the report of the convention, and that a definite day immediately following the convention be specified for these reports. I realize that some congregations are thrilled at having a 'stranger' in their pulpit—especially when he has been a delegate to the convention—yet the travel in-

volved, and the kindred financial items, partially off-set the rewards of using speakers other than the pastor."

Secretary of Benevolence Paul C. Empie, Ministerium of Pennsylvania: "The post-convention meetings were held in nearly all the Ministerium congregations. Three methods were used generally. (1) Presentation by a Convention Delegate; (2) exchange of pulpits by pastors who were instructed at pastoral meetings by conference presidents; (3) presentation by the regular pastor who was given his instructions likewise by the conference presidents. Most of these presentations were made at the regular church services, and were fairly well attended. The reaction so far has been favorable, and we believe the results will be good. From isolated cases we have had reports which are even enthusiastic, and nowhere have we heard of unfavorable attitudes taken. *It was the judgment of the conference presidents on the day they met with Dr. Pfatteicher in December that the whole project has been most helpful and worth while.* . . . Some men felt that the message would have been better received if an offering had not been tied to it."

President George W. Miley, Ohio Synod: "Reports still coming in (January 14). Few add any comment concerning the success of the meetings,

"My New Year's Prayer"

By BERTHA REX

I WOULD not ask for riches, fame or raiment fair;

I do but ask a spirit poor, sincere and influence rare.

This is my prayer.

I would not ask for jeweled crown to deck my brow;

I do but ask a cross, dear Lord, and humbly bow

Before Thee now.

I would not ask of Thee a rosy path where flowers grow;

I do but ask to follow in Thy steps, and so

Thy way to know.

I would not ask that mine own will be given me;

I do but ask a quiet calm, a faith to see, Thy will for me.

Gettysburg, Pa.

but such as do are appreciative. The Sunday morning presentation did not meet with general favor. Where presentation was made at a weekday meeting so few of the congregation, comparatively, heard it. . . . *I feel great good has been done by this effort to bring the message of the convention to our members.* I believe, however, that in preparation for the next like effort, the following suggestions are worth considering: (1) that a 20-minute message be prepared for use in all presentations; (2) that each pastor present this message in his own church on the Sunday following the convention; (3) that the message be divided into four five-minute periods, which would allow presentation to be given after the sermon on four successive Sundays as an alternative for the full message on one Sunday as in No. 1. The delegates might then be used at such midweek meetings as could be arranged throughout the synod in addition to the Sunday presentation."

These Men Want to Help

THE class taught by Mr. O. F. Baltzley in Trinity Sunday school, Hagerstown, Maryland, believes in the power of the Gospel and urges its members to be faithful in attendance at church services. They also believe in the spread of the Gospel. Not satisfied with assuming the support of a native worker in India, they desired to have a part in home missions. Dr. E. A. Tappert, divisional secretary of the Board of American Missions, suggested to them two projects in the Canadian Northwest, where our Church is doing real pioneer work. They accepted both and have furnished funds for the purchase of a horse for the use of the Rev. Ernest Koch, Smeaton, Saskatchewan, and for the building of a steeple of the church at Hobbema, Alberta, the Rev. Louis F. Schoepp pastor. The pastor of Trinity Church is Dr. Wilson P. Ard.

Destroyed by Fire

Holy Trinity Church, Sharpsburg, Md., was completely destroyed by fire December 23, 1942. Much of the interior equipment was given as memorials, but was lost with the burning of the building, to the great sorrow of the congregation.

The council and members held a meeting December 27 and unanimously decided to rebuild. They published a statement that they would appreciate any assistance that might be given to help in the rebuilding of their house of worship. The Rev. H. D. Chapman is the pastor of this church.



Active and Retired Pay

MR. RINKLIFF's letter in the January 6 issue of *THE LUTHERAN*, "Pay Rather Than Pensions," appears to be based on an inadequate and misleading concept of the true relationship that should exist between active and retired pay. "Pay and Pensions" would be a subject for enlightening and profitable study. But "Pay Rather Than Pensions" is "an ineffectual attempt at whitewashing" the failure of officials in the U. L. C. A. to provide her pastors and congregations with a sound and adequate system of retired pay.

This humiliating and tragic failure on the part of our officials has been written so prominently in the records of the U. L. C. A. during the past fifteen years as to render any attempt to shift responsibility for our sad pension situation from the strong shoulders of our officials to the overburdened backs of pastors and congregations not only useless but confusing and harmful as well.

If Mr. Rinkliff thinks he discerns in "the proposition that the Lutheran Church is congregational in polity" the stumbling-block that has occasioned this failure, I am sure an overwhelming majority of our pastors and congregations want to assure him that he is looking at a mirage. The desire and will on the part of pastors and congregations for a sound system of retired pay has been expressed repeatedly in conventions of synods and of the U. L. C. A. I appeal to the record, and I submit that the record emphatically challenges Mr. Rinkliff's statement that "so far as congregations are concerned, we are inclined, Pilate-like," etc.

The real stumbling-block is clearly visible, but not in the direction of Mr. Rinkliff's gaze. The sadly confused pension situation in our Church has resulted solely from a lack of intelligent and constructive leadership. Especially notable has been the failure on the part of the Executive Board to recognize the impossibility of building a sound structure on the fragments of an exploded pension philosophy. Has not the Highest Authority taught us that it is unwise to build a house on shifting sand?

Despite this failure, the Omaha Convention adopted unanimously a system of contributory pensions that was fundamentally sound. Through their official representatives the congregations of the U. L. C. A. opened wide the door for speedy, systematic and permanent improvement in our pension situation.

The confusion that has reigned during the past biennium is simply and solely the result of official bungling. Our congregations were ready to advance only to find that "one big stumbling-block had been rolled to the middle of the floor" and its name was official bungling.

In this matter of the relationship between active and retired pay it is interesting to note that comprehensive and thorough studies have been made. And so far as I know they have all led to one conclusion, viz.: Sound systems of retired pay have had a stimulating and equalizing influence on active pay; unsound systems tend to disrupt and depress active pay schedules.

JACOB DIEHL.

The Other Side of the Story

Dear LUTHERAN:

At a meeting of the "Loyal Sons" Bible Class of Trinity Church of Robeson, Pa., the men were discussing various methods of making money through affairs, sales, bakes, etc., in order to bolster the treasury. They were bemoaning the fact that a large number of their men had entered the services of Uncle Sam and that the best leaders of the church would be sadly missed at the Sunday services as well as in the prosecution of their financial operations. The pastor sat quietly by during the rather lengthy discussions, and when called upon by the president of the class for his opinion, made, what to the group appeared to be a very evasive reply. He said, "I am not so much interested in the \$20 which this class proposes to make in a sale of men's ties as I am in the fact that the manpower of this church is interested in the biggest business of the world, 'the saving of the souls of men.' I believe if we tackled that job with an equal amount of planning we could really go places."

The men have always valued Pastor Leisey's genuine and sympathetic concern in every activity of the class, so that when he made this challenging remark, they were quick to accept the challenge.

A committee of seven men was appointed to survey the town of approximately 1,400 people in which there are four churches with a membership of nearly 1,000 members.

The committee discovered approximately 150 names of people who were not identified with any local church or

whose membership had lapsed for a number of years.

At the following meeting of the class these names were parceled out to various members of the class who volunteered their time and services to ring doorbells and ascertain the spiritual status of these prospects. Only the names of favorable prospects were placed on the pastor's list for final interview, because we know that in a large four-church parish like ours it is a physical impossibility for the pastor to do all the detail work. Out of the "live" prospects there came to us results of which we, in even our wildest imaginations, had never dreamed.

At the regular Sunday evening service, January 10, there appeared before the altar of Trinity Church, forty-two of these people, who were received by transfer or profession of faith. The transfers were from such towns as Reading, Shillington, Stouchsburg, Boyertown, Wernersville, Lehighton and Womelsdorf.

These accessions will be augmented by a class of twenty-two catechumens who are being prepared for confirmation on Palm Sunday.

Now we find that in spite of this unprecedented success that we have missed some very fine people who have since then applied for membership, so that our campaign still keeps rolling. The percentages in this operation speak for themselves. Our congregation numbered 160 members, and this group of forty-two members plus the confirmation class of twenty-two members will make our accessions for the first part of the year 1943 total sixty-four.

Once a month 127 people, most of whom are from this congregation, gather in our church for a regular Leadership Training School, studying Bible courses accredited by our Parish and Church School Board.

We are sold on the following principles for use in our church because by them we have succeeded:

1. Stop howling about losses.
2. Pray that your pastor preach simply and forcefully.
3. Use the talent of every man in your group.
4. Stop talking money and talk about God.
5. Back the whole program with thorough Bible study.

HERBERT WEIDMAN.

APPEARANCE of Open Letters dealing with "time for repentance" has been delayed but not forgotten.

PRIOR TO PRIORITIES

Rural Parish Completes Building Project of Distinction

By MARTIN SCHROEDER

To see a rural congregation raise a \$45,000 church building is rather a setback for urban-minded prophets in their predictions concerning the country church's dismal future. Their sentiments regarding the supposed, or hoped for, trend of farmers preferring to worship in city and town churches, have to be revised, at least in spots. The city's allurements do not always take effect, though they have done so, disastrously for the church as a whole, in some places. For the people of St. John's Church, seven miles west of Westboro, Mo., their church has always been a spiritual magnet, so that for years past its facilities were no longer large enough to accommodate the expanding congregation. Their pastor, Dr. F. W. Nolte, former president of Midwest Synod, has ample cause to rejoice with his people (his only charge in twenty-six years since he left Western Theological Seminary), over the progress made throughout the years, now culminating in the acquisition of an edifice which the Associated Press described as "one of the most beautiful church buildings in this territory for many years to come."

Approximately one thousand people had gathered December 13 to witness the dedication and to worship with St. John's congregation assembled for the first time in their new sanctuary. The completion of the edifice was an accomplishment in more than one sense. Seeing the difficulties due to "priorities" upon normal activities, it was next to phenomenal that material and skilled labor could be secured to get the church ready for use by Christmas 1942. Some of the equipment had just arrived in the nick of time; as for instance, the pews, which reached their place only a day or two before the opening service. Even the printed programs were two weeks in coming, and arrived just as the bell rang, signaling the turning of the key.

Of Immigrant Stock

This "temple in the fields" is a monument to the fathers' faith implanted upon the children. First Lutheran families, who later became the founders of St. John's, arrived in this vicinity shortly after the Franco-Prussian War, 1870-71, when immigration from Germany increased in search of peaceful farming in the North American prairies. Though these Lutherans came by the tens of thousands for homesteading purposes, the records show that native



St. John's Church, Westboro, Mo.

Lutheranism had little use for their ways as acquired in Luther's homeland. The two did not hitch. Except for the endeavors of the Alleghany Synod to send missionaries to the western frontier, the history of those decades is marked by the absence of long-range home missionary statesmanship in regard to these waves of immigration. And so, those isolated Lutherans were left largely to their own fate and devices, but recognized as a rich harvest for busy non-Lutheran denominations willing to speak their language. Fortunately, the pastors who in 1890 formed the present Midwest Synod were eager in the discharge of their missionary responsibilities, and stories of their endurance abound. These missionaries came for about sixteen years to Atchison County and gathered the faithful in farm homes and school-houses for Word and Sacrament, the same as they did with other groups along both banks of the Missouri River, and mostly without any synodical assistance. So say the records. It is this fact which accounts for the one-time abnormally high number of independent, non-synodical congregations under the care of Midwest Synod pastors.

Under such circumstances it was not until 1885 that this little group of sturdy pioneers was able to rally their strength for the building of their first church, choosing for its location the crown of one of the highest hills in the midst of this fertile farm land. Their choice of the nation's holiday, the Fourth of July in the following year, to dedicate their house of worship was significant as to the spirit in which they had acquired homestead rights. Though no record exists of the sermons preached that day, there is little doubt of what must have been felt and said by those present. Their first altar and pulpit continue to serve in the new

setting. As years went by, the insufficiency of the building became apparent and a school room was attached in "L" form to the church itself with folding doors for separation. But even this did not solve the problem of a crowded church. During recent years the expansion of the membership, coupled with the ease of automobile travel and good roads, made a new church an absolute necessity.

Building Begins

The decision to build was reached in April 1941. With \$30,000 in hand, November 3, 1941, ground was broken and work continued except for extreme cold during the winter months and the contractor's exasperation to keep his wages in step with those offered by defense plants. Nevertheless, April 12, 1942, the foundation had risen high enough to place the cornerstone.

From then on the claims of unforeseen situations made their presence felt. Changes in prices, priorities, and the choice of better equipment than that provided in the contract called for more counseling—and money. As for instance, the last word in perfection of the heating and air-conditioning plant; the flooring which became, wisely, asphalt tile; and to top it all, the roof was changed into high-priced but enduring slate. So, the cost had a way of expanding, climaxed in the eleventh hour by the purchase of a two-manual, \$7,000 pipe organ. Time did not allow its installation for the day of dedication. St. John's people have now a \$45,000 edifice, its unpaid balance being \$5,000 or 11 per cent of the cost. The free-will offering on dedication day amounted to \$1,150, this, without a single word of high pressure.

And Finally It Snowed

The day of dedication was marked atmospherically by ice, snow, and the corresponding temperature. But within men's hearts there was the fire of rejoicing over the achievement and the warmth of Christian fellowship on the part of those who had come from more or less great distances to celebrate with the members of St. John's. Once inside the church, the atmosphere became a glow of the Divine Presence. The clear sweep of the aisle to the very steps of the high altar, and the immense Gothic arches reaching from the floor to the gable, aided by other churchly appointments, could not do otherwise but create in the visitor the desire to worship. Dr. Nolte was in charge of the service and the president of Midwest Synod, the Rev. Herman Goede of Columbus, Nebr., delivered the dedicatory message on "The Tabernacle of the Lord." The choir contributed to the impressiveness of this service.

A note of relaxation was introduced into the day's program when during the noon hour, and again later in the afternoon, the women of the church served the kind of meal for which many country churches are famous. Westboro is one of them. With anywhere from 500 to 1,000 people to feed, the hosts were determined that no one should go away hungry. By actual count, forty hogs had been changed into pork to provide their best cuts for the feast. Chickens numbered 160, not to mention the rest that goes to make up such a spread. Incidentally, this made it a "day" for the children. The people had outdone themselves.

Messages and Letters

In the afternoon two classmates of the pastor shared in bringing the message. Dr. M. A. Ritzen, pastor of Salem Church of Fontanelle, Nebr., spoke on "Foundations that Must Be Laid." He gave due credit to the long and patient ministry of their pastor, as one of the foundations of a successful rural ministry, of which the new church is an evidence. Dr. Martin Schroeder of Lincoln, Nebr., had for his text Psalm 118: 28, "Thou art my God and I will praise thee," pointing out the symbolism of this church's four spires as reminders of confessing and praising God throughout the four seasons of the farmer's work, from spring to winter, as the seasons of life, light, love, and peace.

Telegrams and letters were also read during this service from such who could not be present, but had taken a lively interest in the progress of the work. The Rev. Walter Rowoldt of St. Paul's congregation near Northboro, Iowa, who had suspended their services for the day and had come in a body, expressed the sentiments and greetings in behalf of his church. A very meritorious service was rendered by the Tarkio (Mo.) Chamber of Commerce, who had graciously loaned their official loudspeaker system to bring the services to the overflow congregation in the basement.

Pastors and Members

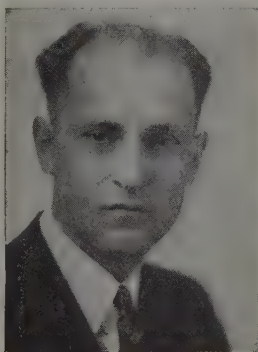
In this account should not be forgotten the pastors who contributed in their day so that this church could become what it is now. These pastors are: B. Sickel, J. Groenmiller, Otto Roehrig, Wm. Harder, H. Wiemken, R. Schimmelpennig. Of these, only Pastor Harder survives; very active, though retired. His supply work is greatly appreciated.

To summarize the church's details is a matter of emphasizing its beauty, perfect acoustics, and practical arrangements for both the sanctuary and the rooms and needs in the basement, including a stage. This church is a sum

total of all that has proved best in other places. The architect in this case was a discovery worthy of a prize. This thriving congregation's achievements can be traced back, in addition to sustained pastoral care, to the loyalty of its members, some of whom live 27 miles distant. The membership list covers these post offices for addresses: Farragut, Riverton, Hamburg, Northboro, Shenandoah, Blanchard, Tarkio, Elmo, Rockport, and of course Westboro. It shows that the good roads leading into towns also lead out of them into the country, in future perhaps more than ever, where there is a house of God so inviting to worship.

Synodical Mission Pastor for Illinois Synod

THE Executive Board of the Illinois Synod announced the acceptance on the part of the Rev. George J. Curran, pastor of First Church, Freeport, Ill.,



The Rev. George J. Curran

and secretary of the Illinois Synod, to the new post of Synodical Mission Pastor. He will begin his work February 1, and in addition to other duties will help the many vacant churches in the synod to have at least occasional services. Pastor Curran will work under the direction of the Executive Board of synod "for furthering mission work and rehabilitating parishes" made vacant largely by pastors entering chaplaincies in the Army and Navy.

The Rev. George J. Curran is a native of York County, Pa., and a graduate of Gettysburg College and Seminary. He was ordained by the West Pennsylvania Synod in 1928 and took up the pastorate of St. Paul's Church, Wheaton, Ill. In 1939 he became pastor of First Church, Freeport. During his ministry he has been a builder in the best sense of the word, and the congregations under his leadership grew steadily.

Pastor Curran has been highly thought of in the communities where he lived as well as by members of the congregations he has served.

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West Penn Conference

ANNIVERSARIES AND IMPROVEMENT TO CHURCH PROPERTY ON CONGREGATIONS' PROGRAMS

By PAUL LEVI FOULK

The York District Luther League has elected the following officers: President, Lester Seiders, Mt. Wolf; Carl Smith, Red Lion, vice-president; Grace M. Smith, Thomasville, secretary; Walter G. Eisenhart, York, treasurer. This League will hold a Missionary Conference, January 26, at 8.00 P. M. in Christ Church, York, the Rev. Gerald G. Neely pastor.

A Diamond Jubilee

St. Paul's Church, Littlestown, the Rev. David S. Kammerer pastor, recently observed the seventy-fifth anniversary of the founding of the congregation. Among the guest speakers were Dr. A. R. Wentz, president of Gettysburg Seminary; Dr. Earl S. Rudisill, son of the congregation, now with the Parish and Church School Board, Philadelphia; local pastors, including the Rev. Kenneth D. James, pastor of St. John's, one of the oldest congregations in the community.

The congregation was organized October 31, 1867, by a group of men and women who had been members of the older congregation—St. John's, near town—who felt the need for a place of worship within the borough limits. The present building was erected and has served the congregation ever since. At the time the church was built it was the largest church building in Adams County, having a seating capacity of over 600. Since then the building has several times undergone extensive repairs. A new primary Sunday school room was added, the parsonage next to the church was sold and another parsonage was purchased.

The church has had ten pastors: the Revs. Samuel Henry, M. J. Alleman, John W. Lake, E. D. Weigle, W. C. Wire, Edward E. Blint, John J. Hill, W. K. Fleck, and H. Clay Bergstresser. The present pastor has served since 1925.

Trindle Springs, the Rev. Charles I. Rowe pastor, made extensive interior improvements which included a service flag presented by the Young People's League, rest rooms with automatic pumping system, especially equipped for the care of infants. A new exterior bulletin board was erected, the exterior of the church was painted, a new steam furnace placed in the parsonage, and, best of all, \$1,000 has been paid in cash for improvements.

Messiah Church, York, the Rev. W. A. Janson pastor, recently celebrated the sixteenth anniversary of the church's organization with the singing of three choirs; a Thank Offering talk by Mrs. Spencer Aungst of Harrisburg, and a fine report of activities over the past years. In these years Pastor Janson has received 1,301 new members, baptized 415 infants, the congregation has grown from 106 to 1,008 members, and \$60,000 has been paid on the church property.

St. Peter's Church, the Rev. Howard O. Walker pastor, in 1942 reduced the church indebtedness by \$5,500.

Union Church, York, the Rev. Carl A. Simon pastor, was host to the York branch of the Women's League of Gettysburg College at the December meeting. A Christmas program was presented. Mrs. W. R. Sammel, president, presided at the business session.

Three freshmen classes will enter Gettysburg College in 1943, according to a decision of the board of trustees. This plan will last for the duration. The board drafted a resolution offering to Secretary of War Henry L. Stimson the full facilities of the college. The trustees bowed their heads in a moment of silent prayer for the more than 400 students serving as officers with the armed forces. Dr. Charles M. A. Stine of Wilmington, Del., president, presided.

St. Stephen's Church, New Kingston, the Rev. C. G. Brame pastor, had the interior of the church cleaned; walls, ceiling, windows and altar were refinished at a cost of \$250. An honor roll was dedicated to fourteen service men.

Dr. Allen W. Kelly, practicing physician in East Berlin, and a classmate of the writer, recently brought the returned missionary, the Rev. George Guilch of Africa to the parsonage. Dr. Guilch spoke in St. Matthew's, Hanover, H. H. Beidleman, D.D., pastor.

The Rev. Ralph C. Robinson, pastor of St. Paul's Church, Spring Grove, who is now a chaplain with the Navy, has completed his training and is stationed for hospital service in California. The Rev. Richard B. Wolf, teacher at Gettysburg Seminary, is supplying the pulpit in Spring Grove.

Contacts With Service Men

The Rev. Snyder Alleman, Abbottstown, reports that both the East Berlin and the Abbottstown congregations have dedicated silk service flags. This is a regular program for most congregations. Many of our congregations have been mailing the weekly church bulletins to the men and women in service. Some of our pastors have been writing monthly letters, and mimeographing them for sending to the youth in service. Many congregations have given testaments and Army and Navy Service Books. Others send packages and monthly papers published by the church, and by the local congregation. There are so many ways to show our youth that while they are away from home folks are on the job. Personal letter writing is kept up by most of our pastors. The letters pastors receive are most welcome. The boys tell of their work, the chapels and chaplains, the barracks and the food.

CHAPLAIN PROMOTED

Chaplain Howard K. Hilner, who has been serving for the past nine months at the Medical Replacement Training Center, Camp Grant, Ill., was recently promoted to the rank of Captain. Chaplain Hilner is the pastor-on-furlough of Zion Church, Meyersdale, Pa.

Nova Scotia News

CHRISTMAS OBSERVANCE AMONG NORWEGIANS AND CANADIANS

By DOUGLAS A. CONRAD

On the first Sunday evening of December the new church being used by the Norwegians for their mission work among seamen of the port of Halifax was formally dedicated. Clergymen participating in the ceremonies were the Rev. B. Hindal, pastor of the mission; the Rev. J. Aardahl of Philadelphia, Pa.; and the Rev. Douglas A. Conrad, pastor of the Church of the Resurrection at Halifax.

The service was conducted in the Norwegian language, and the dedication sermon was preached by Pastor Aardahl. He said, "We are happy to dedicate tonight a new church in this port which has grown so important, and it will create happiness and thankfulness among our oppressed people at home who are so worried about our seafaring men to know that this place tonight has been dedicated for them."

The Norwegian Consul also spoke to the gathering, and gave special thanks to the pastor and people of Resurrection Church, who had made their building available to the Norwegians after the fire which had destroyed their previous quarters. The evening closed with an address by Pastor Conrad, who urged the men to continue their faithfulness to the house of God and to work in His service.

Christmas Celebrations

During the Christmas festival, many parties were held for Norwegian seamen, when they could follow their time-honored custom of marching around the Christmas tree and singing the hymns and songs of their native country. It was a real treat to celebrate Christmas with these people, and to listen to these hardy men of the sea sing their songs with fervor and earnestness.

Camp Norway at Lunenburg celebrated Christmas by a special service in Zion Lutheran Church December 24. This service was conducted by the Rev. Louis Bald, pastor of Zion Church, and the Rev. B. Hindal, pastor of the Seamen's Mission. The members of the camp attended in a body, together with other Norwegians residing in the town, and members and friends of Zion Church. Christmas carols and hymns in the Norwegian language were sung.

Impressive services were held at *Resurrection Church, Halifax*, at Christmas time. On the Sunday evening before Christmas, the pageant, "The Story of Christmas," was presented to a crowded church. The carol-candle-light service held at midnight Christmas Eve was impressive and well attended. The Christmas program was rendered by the children of the church school on the Sunday evening after Christmas, when the church was again well filled. The regular Christmas party for the children was held Tuesday afternoon after Christmas, when games, refreshments and a treat were given the many children who attended.

Resurrection Church closed the most successful year in its history. The receipts were the largest on record, all bills were paid, a considerable reduction on the mortgage indebtedness was made, and a tidy balance was left in the funds. The members of the church can go into the work of another year with confidence and optimism.

A memorial service was held in Resurrection Church the first Sunday morning of December in memory of the first casualty of the war from this congregation, Christian Jessen. During the past summer the ship on which he was sailing was torpedoed.

The Day of Prayer proclaimed by the

government of our country was observed the first Sunday in January. The special speaker on this occasion was Captain George Innes, Lutheran chaplain in the Canadian Army. The Boy Scouts, Cubs, and Girl Guides attended this service in a body.

Services Appreciated

Mr. Jessen Hirtle was superintendent of St. Paul's Sunday school in Bridgewater for a quarter of a century. At the end of 1942 he retired, and was honored on his retirement by a presentation of a combined bookrack and smoking set. The gathering included members of the church council and their wives, the present Sunday school teachers and those who served during his tenure of office. Pastor C. H. Whitteker congratulated the superintendent on his long and faithful service, and commented on the fact that he had been absent from Sunday school only a few times during the twenty-five years. He will be succeeded in the superintendency by Mr. Cecil Whyte.

On the Wing

Special Anniversaries During 1942 at Schenectady

By MILTON J. BIEBER

AMONG the 433 congregations in the United Synod of New York, eleven had the happy distinction in 1942 of rounding out a half century of service to God, country, and humanity: Christ, Rochester; Redeemer, Syracuse; St. Luke, Amsterdam; Emanuel, Hudson; St. John, New Britain, Conn.; Immanuel, Seymour, Conn.; St. Paul, Perryville, Conn.; Zion, East 84 St., New York City; St. Peter, Plainfield, N. J.; Atone-ment, Asbury Park, N. J.; and

The First Church, Schenectady, N. Y.

This happy congregation of 1,000 confirmed members rejoiced in three celebrations during the year 1942. The first occurred March 1, when the twenty-fifth anniversary of their beloved pastor, the Rev. H. D. Shimer, was observed. Dr. Shimer has developed this church into a strong spiritual force in the city, and during his ministry of forty-three years in the Lutheran Church this is his fourth parish. He has held many offices in synod, conferences, on boards, and from the time of his arrival in Schenectady he was Protestant chaplain of the city fire department. This anniversary was more fully reported in a former issue of *THE LUTHERAN*.

The second celebration occurred March 8. The congregation assembled in the church to do honor to its oldest

members, the beloved nonagenarian and his equally beloved octogenarian helpmeet, the Rev. Dr. and Mrs. H. M. Oberholtzer. Dr. Oberholtzer has served his Master in the Lutheran Church for fifty-two years, beginning his ministry in 1882, and still assisting at services. He, too, has held numerous synodical offices. He is a genuine missionary, keen, alert, and up-to-date on all religious and secular matters.

The third celebration concerned the congregation itself. As the name implies, this was the first English-speaking congregation among the eight Lutheran churches in and around Schenectady. It was born in the Y. W. C. A. hall January 3, 1892, with forty-six charter members, two of whom are still living.

The first pastor was the Rev. William G. Thrall, who made a canvass and held the first service October 31, 1891. He was sent by the Home Mission Board of the General Synod and served under the direction of the Hartwick Synod. He was an effective missionary, organizer, and builder, and served this church for seven years. He secured its admission to the Hartwick Synod, organized the local Luther League, secured the present church site, laid the cornerstone of the present chapel, and secured the erection of the chapel which was dedicated in November 1896.

The Rev. W. E. Crouser of San Jose, Calif., then a senior at Hartwick Seminary, pleased the congregation so much as a supply after Pastor Thrall's resignation, due to ill health, that he became their second pastor and served them efficiently for three years. Under him money was raised, debts were paid, a parsonage secured, and a building fund for the main church started. The third pastor, Dr. M. G. L. Reitz, did effective, constructive work and continued the interest in a new church.

Under the pastorate of the Rev. U. H. Graves the new church was erected and dedicated.

Under Dr. Shimer the First Church grew in power, influence, and strength. Four sons of the congregation entered the ministry, and the fifth is now in preparation for that calling. A valuable \$45,000 property was purchased, but the depression and other untoward circumstances caused a change in plans, and \$25,000 was expended in beautifying and enlarging the present church building, producing an up-to-date church plant for the congregation, the organizations, and downtown mission work.

The First Church has developed and contains some of the finest and ablest laymen and women in the Lutheran Church, and their wholehearted co-operation with the pastor has been one reason for the success of the work.

The Old Venango Trail

PITTSBURGH SYNOD PERSONALITIES PRESENTED IN THE FIRST LETTER OF THE NEW YEAR

By L. W. RUPP

The Erie Lutheran Ministers' Association reports holding a dinner to honor Pastor and Mrs. Henry F. Obenauf, who recently removed from Erie to the Middle Lancaster Parish, and also the Rev. Calvin Brewer, now serving the North East Parish.

Somewhat belated in coming is the remarkable story from Dr. A. W. Stremel, chaplain at the Western Penitentiary, Pittsburgh, who on October 11 organized the congregation of the Good Samaritan in the new chapel dedicated the past summer. Of the 126 members only 36 have ever been actual

HIGH water came to the Forks of the Ohio in the closing days of 1942, a major flood, though ten feet or so (at the Point) under Pittsburgh's St. Patrick's Day disaster in 1936. Only the high water in 1907 compares with this latest rampage of our Western Pennsylvania waters, according to press reports. Nothing has yet come regarding damage to Pittsburgh Synod churches; probably there has been little. The flood situation does, however, add a timeliness to Pastor J. B. Troutman's routine news letter from the Smicksburg Parish, East Conference. The Salem congregation of that parish is gallantly trying to recover from the upheavals within the community occasioned by the building of a flood control dam. The cemetery of over a thousand bodies has been relocated; 32 houses have been moved from the community. This has taken many of Salem's members who, though still holding membership, cannot be active. The church building must be moved to a new site.

A previous report to THE LUTHERAN gave news of the total destruction by fire of the Youngstown, Pa., parsonage, and the loss sustained by Pastor J. Leonard Fischer and family. All of the parsonage contents, furniture, a 2,000 volume theological library, and priceless heirlooms, were lost. J. B. Gardner, D.D., Latrobe, Pa., is receiving contributions for the help of this pastor.

In the West Conference we have Pastor William H. Marburger recuperating from an emergency appendectomy, an operation which proved well nigh fatal. By the provident care of God he is spared to his people of the Chicora Parish and to the synod.

January 1 the Rev. Paul E. Daugherty became successor to the Rev. Oscar W. Carlson at First Church, Butler. Pastor Daugherty came from Trinity, Meadville.

December 1 the Rev. F. B. Haer moved from the Saltsburg Parish of the East Conference to the Harold-Seanor Parish of the Greensburg Conference. In his three and a half years at Saltsburg Pastor Haer added 88 new members, succeeded in bringing the parish to self-support after having received mission support for many years, and greatly improved the physical equipment of the two congregations in the

parish. Last May the Saltsburg congregation purchased a parsonage.

December 13 President S. S. Schweikert of the Erie Conference installed the Rev. C. F. Hildebrand as the new pastor of St. Paul's, Corry.

If You're Going to the Movies

CONSULT THESE ESTIMATES OF CURRENT FEATURE FILMS

Films marked **M** may appeal to **Mature Audience**.

Films marked **Y** may appeal to **Young People**.

Prepared by Independent Filmscores, a private reviewing service

Army Surgeon (RKO) Jas. Ellison Kent Taylor Jane Wyatt	Drama about a doctor, nurse and aviator in World War I, told in retrospect as they return to same duties in present conflict.	Theme takes advantage of current events, but triteness of plot, plus sentimental, artificial presentation, keep it from being of more than moderate interest. M, Y
Dr. Renault's Secret (Fox) J. Carrol Naish George Zucco	Melodrama about an ape transformed into human being, with gruesome consequences.	Pseudo-scientific tripe, emphasizing horror and presented without distinction. Objectable.
Ravaged Earth (Photographed in 16 mm. form by Mark L. Moody)	Documentary showing atrocities committed by Japanese during early bombing and later occupation of Shanghai.	Scenes of almost unbelievable horror, including mangling of bodies by bombs, rescue work in corpse-strewn streets, individual atrocities and documented stills from hospital cases. Appalling. M
Silver Queen (UA) George Brent Bruce Cabot Priscilla Lane	Melodrama set in San Francisco in 1870's, about a society girl who turns gambling "queen" to pay dead father's debts.	Elaborately costumed and set, this is fairly entertaining as to story, but goes awry on "honest gambling" motif and glamorizes the "profession." Ethically undesirable. M
Stand By for Action (MGM) Walter Brennan Brian Donlevy Chas. Laughton Robert Taylor	Drama. On patrol duty, re-conditioned destroyer picks up survivors of torpedoed ship, finds itself acting as nursery and maternity ward, sinks Japanese battleship, saves convoy.	Contains occasional realistic and thrilling episodes, but goes overboard entirely when miraculous exploits get under way, and becomes just too "cute" over the mothers and babies. M, Y
The War Against Mrs. Hadley (MGM) Edward Arnold Fay Bainter Richard Ney Jean Rogers	Drama featuring conversion of reactionary society woman who fights war activities in government and own home until son is awarded D. S. C. and she a letter from Roosevelt.	Designed as appeal for "all out" support of present war, this has a few discerning characterizations, but after the "conversion" the whole thing begins to seem exaggerated and pointless. Entertaining but unconvincing. M, Y

BEST CURRENT FILMS

For Family: Bambi, Fantasia, The Great Commandment, Holiday Inn, The Pride of the Yankees, Yankee Doodle Dandy.

For Mature Audience: The Battle Cry of China, Casablanca, Crossroads, For Me and My Gal, Gentleman Jim, George Washington Slept Here, In the Rear of the Enemy, Joe Smith—American, Life Begins at 8.30, The Loves of Edgar Allan Poe, The Magnificent Ambersons, Moscow Strikes Back, The Moon and Sixpence, Mr. Kipps, Mr. V, Mrs. Miniver, My Favorite Blonde, My Sister Eileen, One of Our Aircraft Is Missing, The Pied Piper, Random Harvest, Sergeant York, The Talk of the Town, Target for Tonight, Wake Island, Wings and the Woman, The World at War.

members of the Christian Church previous to their imprisonment. The congregation is fully organized with a church council of twelve members. A feature of the congregational program is effort to relate men to the church upon their discharge from the prison.

December 1 one of the most faithful Pittsburgh Synod pastors retired after laboring forty-three years, eighteen of these being in home mission work. We refer to *Pastor Charles E. Dozer* of St. Paul's, Pitcairn. His first and last pastorates were in home mission fields. Serving Pitcairn since 1929, he reduced the church debt by \$9,000 even with small membership and depression years, and just before retirement realized the goal of bringing the congregation to self-sustaining standing.

Through recommendation of *Pastor John Stump* the Student Work Committee for Lutheran students at Pittsburgh institutions of higher learning has named *St. Andrew's Church*, Center

and Morewood Aves., the *Rev. August Brunn* pastor, as "College Church." All activities for Pitt and Tech Lutheran students will center there. These will include a supper meeting each month; in addition monthly meetings will be held on the various campuses. Luncheon clubs have been formed at Pitt and Tech, and monthly dormitory meetings are scheduled for Pennsylvania College for Women. Four hundred Lutheran students are enrolled in the Pittsburgh colleges this year. *Pastor Stump* spends Monday afternoon and Tuesday morning in the Office of the Chaplains, Cathedral of Learning, for consultation with students.

This column failed to chronicle the marriage in September of *Pastor J. E. Shaughnessy*, United Church, Tarentum, and *Miss Ardath Virginia Maurhoff*. In belated apology we comment upon recent progress of the congregation. About \$900 has been spent lately for new doors, new Sunday school carpet, remodeling of the parsonage kitchen and installation of various items in both parsonage and church. During October and November this church "For the first time in its history" received benevolence contributions sufficient to pay full apportionments.

Pastor J. W. Thomas, St. James Church, South Side, Pittsburgh, reports receiving \$90 by this Lutheran Church from a Jew, *Hyman Goldenson*, who so stipulated in his will. *Pastor Thomas* describes this friend as "a devout son of Israel, honored among Jews and Christians for his generosity and love of the people of South Side."

Personalities from the Pittsburgh Synod would be incomplete did we not include the good fortune of *Pastor Donald L. Houser*, who has received the welcome gift from his congregation, Messiah, Wesleyville, of an automobile.

The Ministerium's President

(Continued from page 2)

student of sociology and Christian ethics, he has contributed greatly to the thinking of the church on social problems. His book, *Social Problems*, has been widely studied. He was a member of the committee of the United Lutheran Church on Moral and Social Welfare, and at present is on a commission of the Federal Council of Churches studying the relation of church and state.

Dr. Fischer was a delegate to the Stockholm World Conference on Life and Work, and is a member of the American Section of the Universal Christian Council for Life and Work.

He is co-editor of the *Lutheran*

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Church Quarterly, and a contributor to other church periodicals.

He was married in 1912 to *Anita Emily Lins*, and has two children who are both residents of parsonages. His son, the *Rev. Theodore L. Fischer*, is pastor of Transfiguration Church, Pottstown, Pa., and his daughter, *Jean*, is *Mrs. Lawrence Reese*, wife of the pastor of St. Mark's Church, Mechanicsburg, Pa.

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The Lutheran Church in Western Pennsylvania

THE Historical Society of Western Pennsylvania, located in Pittsburgh, Pa., extended an invitation to Dr. Ellis B. Burgess to prepare and read a paper on "The History of the Lutheran Church in Western Pennsylvania." The invitation was accepted, and the paper was read at a meeting of the members with invited friends, Tuesday evening, January 5, in the Historical Society Building, Oakland, Pittsburgh.

The reader of the paper is well known throughout the United Lutheran Church. He served as president of the Pittsburgh Synod for ten years, as missionary superintendent and president of the United Synod of New York for ten years, and as president of the National Lutheran Council. As author of the *History of the Pittsburgh Synod*, Dr. Burgess proved his fitness to be classed as one of the most able historical writers of the Lutheran Church.

The paper will be published in full by the Historical Society. It tells the story of the Palatinate emigration which settled in the Hudson Valley of New York and in the second stage came into western Pennsylvania. The story of the pioneer churches, the list of ministers, the counties in which they settled, and the doctrinal controversy which divided the Pittsburgh Synod, were keenly analyzed and discussed.

The descendants of these Palatinate immigrants are members of many of

the Pittsburgh Synod churches. But as the story and the fruits of those early days affected also the counties of Somerset and Cambria in which are many congregations connected with the Synod of Central Pennsylvania, the paper might be called, "The Story of Three Synods."

Interested persons will be repaid by the reading of this paper when it appears in print. GEORGE J. MULLER.

Elected Stewardship Secretary

THE Synod of the Northwest took a step forward when they elected a full-time stewardship secretary, the Rev. Harold T. Rasmussen, in accordance with the action of the synod at its convention last May. Mr. Rasmussen will take up his new duties February 1.

The synod looks upon this action as an important milestone in its development.

The Stewardship Committee of the synod proposed the calling of such a man, and the seminary board took it up and offered to pay half of his salary.

Mr. Rasmussen resigned as pastor of St. John's Church, Polar, and Calvary Church, Antigo, in order to accept this call for service by his synod. He has served that parish since 1936 and has not only led its development in congregational growth, but endeared himself to the people. They released him temporarily in 1941 to serve as assistant director of the synod's jubilee offering.

Secretary Rasmussen's duties are specific. In co-operation with pastors and people he is to foster Christian service, cultivate Christian giving, and seek to increase the income of the synod, the seminary, and the United Lutheran Church in America. He will do this by preaching, teaching, personal contacts, preparing and distributing literature, promoting the every member visitation and other methods which might suggest themselves.

Pastor Rasmussen will make his home in Minneapolis. The seminary is providing him an office in the seminary building.

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10:00 A. M.—Sunday Schools at the Church and the Tabernacle
11:00 A. M.—Morning Worship at Church, Dr. Stover (WDAS)
Wednesday Night, Tabernacle; Thursday Night, Church
Sunday Nights at the Friendly Tabernacle, 7:30 P. M.

"WHERE THE CROSS CALLS MEN TO CHRIST"

New Mission Progressing

DECEMBER 27 was a happy day in St. Mark's, Brandywine Hundred, Del., the mission established by the Ministerium of Pennsylvania last February. Ten adults and four children were received into membership, bringing accessions of the past four months to 77. As a result, St. Mark's Church reports a confirmed membership of 137 and a baptized membership of 182. At the Communion Service that marked the

closing of the year, 118 members communed. A set of white paraments and stole, the handiwork of two members of the congregation and the gift of a third member in memory of her parents, were consecrated.

St. Mark's, whose first full-time pastor, the Rev. W. Robert Miller, formerly of Ringtown, Pa., took up his new duties August 17, has made encouraging progress. The completely organized and staffed Sunday school has 109 enrolled, the Luther League 30. The average attendance at services in December was 92.

The junior choir of 22 voices and the Sunday school orchestra united December 20 to present "The Coming of the King," prepared by the pastor. This candlelight carol service was well attended, as was the Sunday school Christmas program December 27.

In August the church purchased a \$6,800 parsonage without financial aid from the Mission Board. In September they presented vestments to the pastor, and November saw more than 20 per cent of the confirmed membership subscribing to THE LUTHERAN. December was marked by the over-subscribing of the \$3,025 locally-raised portion of the \$4,125 budget for 1943.

A Diamond Jubilee

THE Diamond Jubilee of *Messiah Church, South Williamsport, Pa.*, was observed with special services and gatherings January 10-17. The sermons were preached by Dr. O. E. Sunday of Bethany Church, Montoursville; Dr. M. R. Hamsher, president of the Central Pennsylvania Synod; the Rev. Malcolm D. Shutters, missionary to China; Dr. Harvey D. Hoover, professor at Gettysburg Seminary; and the pastor, the Rev. E. Raymond Shaheen.

This congregation was established January 12, 1868, and the first pastor was J. G. Griffith, D.D., who was also pastor at Montoursville. The charter members of Messiah Church were members of the St. Mark's Parish in Williamsport. Few of the churches of the synod have taken greater interest in the work of foreign missions than has Messiah Church. Since 1926 they assumed the support of a full-time missionary in Africa, and also support several proteges in India and Africa.

An anniversary offering was made in connection with the celebration. The money is to be applied to a special anniversary endowment fund, "to be used during the years to come for the support of any from Messiah Church who will give their lives to the Christian ministry or some other related field of Christian service."

From ten members in 1868, Messiah

Church has grown to a baptized membership of 1,600, a confirmed membership of 1,350, and a communing membership of 1,000.

The pastors who have served this parish are as follows: J. G. Griffith, D.D., J. P. Neff, M.D., A. N. Warner, D.D., J. M. Steck, D.D., the Rev. W. Gardner Thrall, Robert G. Bannen, D.D., and the Rev. E. Raymond Shaheen.

Harrisburg Ministers Announce Program

FORTY-TWO Lutheran pastors and their wives were present for the January meeting of the *Lutheran Ministerial Association of Harrisburg and Vicinity*, January 11, which was held in the Church of the Redeemer, Harrisburg, Pa. The wives were the guests of the host pastor and wife, the Rev. and Mrs. Alton M. Motter. The speaker for the occasion was Dr. C. Franklin Koch, executive secretary of the U. L. C. A. Board of Social Missions, who spoke on the subject, "The Social Conscience of the Lutheran Church." A dinner in the social hall of the church was followed by a period of sociability.

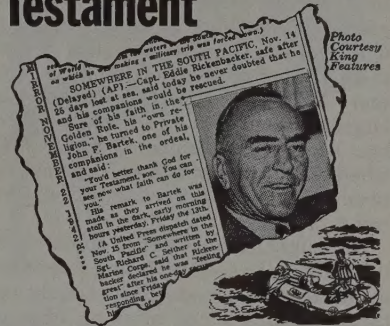
The subjects for the other monthly meetings for the current season include the following: "The Christian Church in Europe," the Rev. S. W. Herman, Jr.; "What Can the Church Do to Win a Just and Durable Peace?" panel discussion, Dr. Lewis C. Manges, Dr. S. W. Herman, the Rev. Edward S. Fry, the Rev. S. W. Herman, Jr., and the Rev. Alton M. Motter; "The U. L. C. A. Convention," the Rev. E. S. Falkenstein; "How I Build My Sermons," symposium, Dr. E. Martin Grove, the Rev. Robert Benner, and the Rev. Ralph Casner; "How I Build My Lenten and Easter Programs," symposium, the Rev. H. R. Middlesworth, the Rev. George Harkins, and the Rev. Ralph R. Bergstresser; "How Can the Minister and the Doctor Help Each Other?" panel committee of two pastors and two physicians; "How Can the Minister and the Funeral Director Help Each Other?" panel committee, Dr. C. G. Leatherman, Dr. Paul Clouser, Herbert N. Bowser and Orville W. Kimmel; "How I Do My Pastoral Work," symposium, the Rev. George Miller, Dr. Robert Meisenhelder and Dr. Stanley Billheimer.

The officers of the association are: President, the Rev. Alton M. Motter; secretary-treasurer, the Rev. Harrison Ziegler, III. ALTON M. MOTTER, Pres.

Service Men Welcomed

Large numbers of service men have been attending Sunday worship in St.

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Personal

The Rev. Lyman Grimes of Gary, Ind., has accepted the call to become pastor of Luther Memorial Church, Quincy, Ill., and began his work shortly after the first of the year. Luther Memorial Church, one of the largest churches in the Illinois Synod, has been vacant since October 1941, when Dr. Ira Bingaman, pastor for twenty-seven years, resigned on account of ill health.

Although Pastor Grimes comes from the Indiana Synod, he is not a stranger in the Illinois Synod. He is simply returning to his synod after an absence during which he did a remarkable piece of work in Gary. He will be installed February 7 by the president of the Illinois Synod, Dr. Armin G. Weng.

The Rev. Walter D. Guss resigned as pastor of St. Matthew's Church, Chester Springs, Pa., and accepted the call to become pastor of Christ (Casebeer) Church, Sipesville, Pa., January 15. He brought to a close a successful ministry of ten years: the spiritual development of the congregation is marked; 145 persons have been received into membership, 48 children baptized, 30 weddings performed, 67 funerals conducted, and the communing membership advanced from 120 to 190. Improvements have been made to the property amounting to \$7,500 and all bills were paid. A vacation church school was conducted each summer.

Mrs. Guss has been active in the Women's Missionary Society of the East Pennsylvania Conference and served as president of the Philadelphia district for the past three years. Pastor Guss and his wife have been active in community affairs, which was attested by the farewell given them before they left for their new field of service. Personal gifts and a purse from the auxiliaries of the church were presented to them.

The Rev. Ralph C. Sloop, pastor of the Lutheran Church of Mt. Holly Springs, Pa., since June 1929, submitted his resignation to his congregation January 3 in order to accept a call to St. Paul's Church, New Cumberland, Pa. His resignation became effective February 1.

Congregations

Long Lake, Minn. The tenth anniversary of Trinity Church was observed with special services December 13, 1942. President R. H. Gerberding of the Synod of the Northwest preached the sermon. Following a supper the motion picture of the synod furnished

inspiration and entertainment. At the evening service the Rev. C. V. Tambert preached the sermon.

Trinity congregation was formed by Field Missionary D. H. Shelhart during the days of the financial depression. Trinity Church, together with St. John's, Mound, formed one parish with the Rev. C. V. Tambert as pastor, and has been connected with that church up to this year, when St. John's decided to assume self-support.

Trinity Church acquired a new building in 1940 by purchasing and moving an abandoned church of another denomination several miles away. The members dug a basement, placed the church on a foundation, and re-

finished it to make it worshipful and practical.

Mound, Minn. St. John's Church observed its fifteenth anniversary with special services December 6, 1942. Pastor H. E. Carlson preached at the morning service, R. H. Gerberding, D.D., president of the Synod of the Northwest, and the Rev. C. H. Bartsch in the afternoon, and the former pastor, the Rev. C. V. Tambert, in the evening.

This church, located on Lake Minnetonka, is the result of home mission work done by the late H. B. Reed, D.D., professor at Northwestern Seminary. For many years he worked to gather



Yes,
I ENVY
YOU,
SON

I'd like to have a hand in this fight myself. In fact, I have a feeling I should be going instead of you. Funny! Guess I can't get it through my head you're grown up! Seems only yesterday I was telling you not to run through the flower beds here. Now you're about to join up. Well, like I say, I envy you, but I know my job is right here. It's a different sort of job from yours and not so exciting. My job is providing security for your mother and sisters — taking care of them now and making provision for them in case anything happens to me. And you can bet I'm putting all I can into sound, dependable Lutheran Brotherhood life insurance.

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the congregation and served as its pastor. In 1939 the present church was erected. The congregation received home mission aid toward the pastor's salary since 1932, but decided to become self-supporting in 1943. The membership now numbers about 300.

Ozone Park, N. Y. St. James' Church, Dr. Harry J. Kreider pastor, has prepared a report of the congregation's program during the past year for the men in the service of our country. For this purpose the congregation has gathered total gifts of \$1,126.27, a fund raised not just from a small group of well-to-do folks—the highest family contribution being \$15. Most contributions were less than \$5. There was no visitation of members.

The interest manifested was most encouraging to the pastor. To keep up this good work during 1943, at least \$1,000 will be needed. This generosity on the part of the home folks means a great deal to the men away from home.

OBITUARY

Jacob S. Simon, D.D.

for thirty-eight years pastor of Trinity Church, Hagerstown, Md., died at the Washington County Hospital January 7. He had been in failing health for several years and had been in the hospital for a week. The funeral service was held January 11 in Trinity Church, Dr. Wilson P. Ard, pastor of this congregation, officiating. Dr. Abdel Ross Wentz, president of Gettysburg Seminary, delivered the address. Interment took place in Rest Haven Cemetery.

Jacob S. Simon, son of the late Philip and Catharine (Halverstadt) Simon, was born in Columbiana County, Ohio, near the town of Lisbon, February 10, 1865. He was educated in the public schools of the county and was graduated from Wittenberg College, Springfield, Ohio, in 1887, and from Wittenberg Seminary in 1890. He was ordained by the Miami Synod.

Pastorates served by Dr. Simon were located in Urbana, Ohio; New Philadelphia, Ohio; San Francisco, Calif.; Cleveland, Ohio; and Trinity Church, Hagerstown, from 1902 until his retirement in 1940, at which time he became pastor emeritus.

During his pastorate in Hagerstown, the church and parsonage at the corner of Potomac Street and Randolph Avenue were erected and paid for. Dr. Simon was prominent in synodical circles, having served three terms as president of the Maryland Synod. For a number of years he was a member of the Foreign Mission Board. Shortly after the completion of Trinity Church, Dr. Simon was offered the chair of systematic theology at his Alma Mater, Wittenberg Seminary, but declined because he felt his work at Hagerstown was not yet completed. He won a commanding position among the clergy throughout the East and was revered not only by members of his congregation, but by the community at large.

Dr. Simon was married June 5, 1890, to Lois Emily Vose of Springfield, Ohio. She preceded him in death October 17, 1940. Surviving are two sons and two daughters: the Rev. Walter V. Simon, Frostburg, Md.; the Rev. Carl R. Simon, York, Pa.; Miss Lois Simon, at home; and Mrs. J. T. Biden, Arbutus, Md.; also two brothers, Dr. E. W. Simon, pastor emeritus of Trinity Church, Akron, Ohio; and Harvey Simon, also of Akron.

From the bulletin of Trinity Church we quote the following tribute:

"His years at Trinity were rich, abundant, and fruitful. Over the span of the years Dr. and Mrs. Simon built life and substance and soul into those foundations upon which some day will be reared that city whose Builder and Maker is God.

"The Lutheran Church has lost one of its clearest thinkers. The pulpit has lost a brilliant mind and a glorious preacher. The community has lost a friend. The cause of righteousness has lost the positive influence of one who never faltered and who never feared.

"He was a man of heroic mould. His position on any issue was always clear-cut and definite. His preaching, likewise, was positive, bold, and carried a strong evangelical note. The burden of lost souls weighed heavily upon him.

"He left this earth accompanied by the glo-

rious strains of the music of victory and eternal triumph. The spirit of the man breaking from the rugged body that tried in vain to make it slave has entered the long tomorrow and death enrolls a new name upon the tablets of immortality.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."
Resolutions on the death of Dr. Simon were adopted by the congregation January 13.

W. P. Ard.

The Rev. Charles Edgar Smith

died suddenly January 1, 1943, in Camden, N. J. He was born October 11, 1865. As a young man he engaged in Y. M. C. A. work; but, hearing the call to the ministry, he studied at Selinsgrove Missionary Institute, from which he was graduated June 7, 1894, and three years later from the seminary of Susquehanna University. He was ordained in the First English Lutheran Church, Watonsontown, Pa., May 9, 1897.

His pastorates included Grace Church, Camden, N. J.; Christ Church, Bridgeton, N. J.; Zion, Whitmarsh, Pa.; West Collingswood Church, Collingswood, N. J.; and Tinicum Memorial at Essington, Pa.

He is survived by his wife, Alice Haines Smith; a brother, Foster Smith of Sunbury, Pa.; two sons and a daughter by his former marriage, Harold E. of Camden, N. J.; Harvey C. of Collingswood, N. J.; and Mrs. Mary Fuller of Palmerton, Pa.

As a faithful pastor with special ability in organizing congregations, for work in Sunday school and with men, he made many friends. During his retirement, since 1931, he was frequently called upon to supply pulpits in a wide area, which he always filled with logical forcefulness and evangelistic zeal. But his great spirit is best revealed by his sacred request for one funeral hymn—"I'll go where you want me to go, I'll say what you want me to say, and I'll do what you want me to do."

The funeral service was read by T. Benton Peery, S.T.D., president of East Pennsylvania Conference of the Central Pennsylvania Synod, assisted by the Rev. E. A. Repass, supply pastor of Grace Church, Camden, N. J. Interment took place at Beavertown, Pa., January 5, 1943. M. Luther Hocker.

Mrs. Grayson Z. Stup

Mary Almeda, wife of Grayson Z. Stup, D.D., was born in Blandon, Berks County, Pa., July 13, 1873. Her parents were Jeremiah Motz and Mary (Kauffman).

In childhood she moved with her parents to Conshohocken, Pa., where she was educated and trained as a teacher.

An accomplished musician, gifted in art needlework, skilled in dramatics, versatile in the Scriptures. She was at home among the people in every parish her husband served. A great reader with a clear memory, she always had a wealth of material to use in teaching or in working in the auxiliary societies of the church.

After a long illness she entered into rest, January 10, 1943. The funeral service was held in St. Matthew's Church, Harrisburg, Pa., and was in charge of Dr. M. R. Hamsher, president of the Central Pennsylvania Synod, assisted by Drs. S. W. Herman and R. L. Meisenhelder. Burial was made in Shoops Cemetery. M. R. Hamsher.

SYNODS

The eighty-third annual convention of the Georgia-Alabama Synod will be held at Holy Trinity Church, Springfield, Ga., the Rev. J. Virgil Addy pastor, February 16-18. The opening service will begin at 8.00 P. M., at which time the Holy Communion will be administered. J. Virgil Addy, Sec.

The one hundred thirty-ninth annual convention of the United Evangelical Lutheran Synod of North Carolina will be held in St. John's Church, Salisbury, N. C., P. D. Brown, D.D., pastor, February 23-25, beginning at 10.30 A. M. F. L. Conrad, Sec.

The one hundred fourteenth annual convention of the Synod of Virginia will convene in St. Mark's Church, Roanoke, Va., J. L. Sieber, D.D., pastor, February 2, 1943, at 7.30 P. M. J. J. Scherer, Jr., Pres.

WOMEN'S MEETING

The annual luncheon of the Women's Auxiliary of the Lutheran Theological Seminary at Philadelphia will be held in Gimbel's Dining Room at 1.00 P. M., Friday, February 5. Judge James F. Henninger will be the speaker. Thelma S. Ruff, Sec.

ADDRESSES UNKNOWN

Kindly forward to the Secretary of the United Lutheran Synod of New York, Dr. Paul C. White, 39 East 35th St., New York City, the addresses of the following pastors who have moved and left no forwarding addresses: the Rev. William Kraft and the Rev. Nicholas M. Chisholm.

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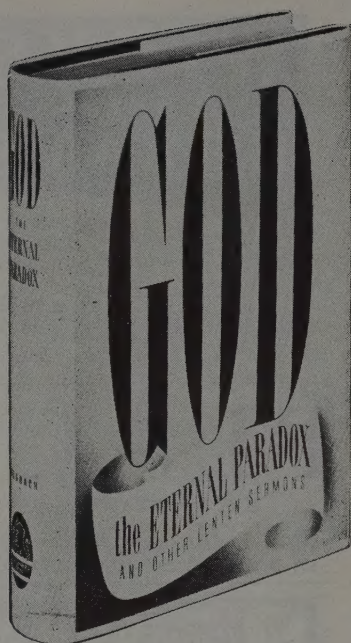
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